

HIGH SCHOOL STUDENTS' PERCEPTIONS OF AND ATTITUDES TOWARD
GLOBALIZATION : AN ANALYSIS OF INTERNATIONAL BACCALAUREATE
STUDENTS IN ESTADO DE MÉXICO, MÉXICO, AND TEXAS, U.S.A.

A Dissertation

by

JENNIFER GAYLE BROWN

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of
DOCTOR OF PHILOSOPHY

December 2006

Major Subject: Educational Administration

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ABSTRACT

High School Students' Perceptions of and Attitudes toward Globalization:

An Analysis of International Baccalaureate Students

in Estado de México, México, and Texas, U.S.A. (December 2006)

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As the last few decades have seen a proliferation of debate concerning today's international system referred to as "globalization," education has seen an exponential rise in curriculum (such as that promoted by global education, international education, and the International Baccalaureate Organization) that instills students with "international understanding" and "global perspectives." Through a two-site, interpretive study, this dissertation explored the *nature* of 15 students' international understanding and their grasp of globalization. Qualitative techniques for data collection involved open-ended questionnaires and interviews, and emergent category designation was employed for qualitative data analysis. International Baccalaureate students from Estado de México and Texas revealed complex, yet well-developed, perceptions of globalization that spoke of a system which privileges the powerful and leaves the developing world behind. Both U.S. and Mexican students were skeptical of the United States' position as the dominant player in world politics, economics, and global culture, and students from both sides of the border lamented local culture loss in globalization.

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CHAPTER I

INTRODUCTION

This dissertation focuses on the perceptions of globalization held by high school students from Toluca, Estado de México, México, and Amarillo, Texas, U.S.A. enrolled in the International Baccalaureate (IB) Diploma Programme. The rationale for this study stems from an increase in international education and global education that calls for students to possess “global perspectives” and “international understanding” and from an increase in IB programs as a means of teaching these global themes. The purpose of the study also stems from a lack of research that explores the *nature* of the students’ global perspectives and international understanding and, specifically, their perception of the highly contested term used to describe the new world system for which they are being educated: “globalization.”

In this introductory chapter, I further explain the study’s rationale by exposing my own perception of globalization and, thus, my personal rationale for the study. I also provide a more in-depth academic rationale for researching IB students’ perceptions of globalization. Furthermore, I briefly outline existing research pertaining to globalization, the International Baccalaureate Organization (IBO), and students’ international understanding and global awareness. Finally, I provide a brief description of this dissertation study including the purpose of the study, research questions and methods, and limitations and significance of the study.

This dissertation follows the style of the *Journal of Educational Psychology*.

RATIONALE

Personal rationale

I should first state that prior to my doctoral studies in educational administration, I completed a Master of Business Administration degree. During this time, I viewed globalization much more simplistically as pertaining to the global economy and attributed its cause to a dramatic increase in communication technology such as the Internet as well as improved means of transportation. I surmised that this “global economy” carried a plethora of monetary benefits to those who found a niche market on the planet and were able to implement a genius business plan containing the “Four P’s” of marketing: “product, price, promotion, and place (Cross, 1998).”

During my doctoral coursework, I focused on topics related to global and international education, which (due to globalization and an increasingly interdependent world) purported the need for “international understanding” and “global perspectives.” In this sense, I viewed globalization in cultural terms as the increase in communication between cultures and peoples around the world and did not necessarily process it as a threat to local cultures. I simply perceived globalization as a reason for “getting to know” other cultures better.

However, during this same time period, I was able to interact a great deal with international graduate students. In 2002 and 2003, heated debate took place on whether the U.S. should invade the country of Iraq. With mass international protest against the U.S.’ actions in Iraq, nationalistic sentiment rose to an extreme high across many parts of the world -- parts of the world represented in one location: my university. As a result of interaction with international students (several from Mexico and Latin America), I

began to see that globalization can be a threatening phenomenon in which certain groups fiercely struggle to maintain sovereignty not only from political movements that may affect the whole world but also from global cultural influences such as food, fashion, holidays, language, and products marketed by global corporations. I not only became well aware that people from other countries were critical of my nation's prominent role in world politics, but also was awakened by criticism of parts of my culture feared to be spreading across the globe.

From this, I realized the vast differences in which people view the world. I began to ponder my own view of the world, and I questioned what exactly we global and international educators mean by teaching "global perspectives" and "international understanding." This interconnected world, this thing called "globalization," was one of our key motivations for teaching such perspectives, yet I was troubled that the literature did not support studies that delved into the deeper nature of such perspectives nor attempted to grasp 21st century students' understanding of the world for which they are being educated. This lack of research along with an increase in education that calls for global perspectives and international understanding form the academic rationale for this dissertation study.

Academic rationale

Globalization has been widely used during the last decade to describe the interconnectedness of world economic, cultural, and political processes. The fields of economics, political science, sociology, and anthropology have made tremendous contributions to globalization theories. Economic, political, and cultural theories have emphasized world economic restructuring via the internationalization of trade and

division of labor, changing (often disintegrating) roles of the nation-state, and world-wide cultural movements.

In comparison to the aforementioned fields, education has lagged behind in the debate on globalization. Suárez-Orozco and Qin-Hilliard (2004) hold that we have “barely started to consider how globalization is affecting education, especially pre-collegiate education” (p. 1). Maira (2004) proclaims that globalization studies pertaining to youth culture “have much less focus directly on youth per se, and particularly on the ways young people themselves understand or grapple with globalization” (p. 205). Scholarship concerning globalization and education has tended to focus less on students themselves and more on globalization’s effect on educational systems and educational policy at the macro-level, yet partially due to globalization, “global perspectives” and “international understanding” have become catch phrases in education, particularly in the fields of global education and international education.

The fields of global education and international education both lack a universally accepted definition (Hayden & Wong, 1997; Merryfield, 1992), yet both call for teacher preparation and curricula that embrace global perspectives or international understanding. Although this dissertation research focuses on students enrolled in the International Baccalaureate Diploma Programme, which is considered to be in the realm of international education, I find it useful to include the field of global education due to its similarity with international education in pursuit of infusing global perspectives into the educational endeavor. It is my assumption that the results and conclusions of this research will be applicable to educators of both fields. In the following sections, I define global education and international education emphasizing their focus on global

perspectives and international understanding. I also introduce the International Baccalaureate Organization, which focuses on global perspectives and is growing in the U.S. and abroad.

Global education

Clarke (2004) defined global education as “the study of curricular perspectives and issues of cultural diversity, human rights, and prejudice reduction as they relate within the national context, and across national borders” and stated that “it also refers to attitudes of evaluating other cultures” (p. 54). Merryfield (1995) defined global education as “develop[ing] the knowledge, skills, and attitudes that are the basis for decision making and participation in a world characterized by cultural pluralism, interconnectedness, and international economic competition” (¶2). As previously mentioned, the field of global education emphasizes the need for curricula which includes global perspectives. Merryfield contended that teaching with a global perspective differs from traditional approaches to studying other cultures in that global educators teach appreciation of other peoples’ points of view, emphasize resistance to stereotyping, and focus on things people have in common as much as on cultural differences (¶4).

In addition to supporting global perspectives in student curricula, scholars in the field of global education have made a strong case for the introduction of global perspectives into teacher preparation programs as well. Zajda (1998), stated that “globalizing teacher education has become an urgent task for educators around the world” (p. 87), and Merryfield (1992) emphasized that “teacher educators need

knowledge about the world as well as subject matter specific to their discipline or field of study” (p. 56).

International education

Much like global education, the field of international education shares no one definition of its meaning, yet it shares a strong consensus supporting global perspectives and international understanding in education. This consensus can be seen throughout various definitions of the field. Hayden and Wong (1997) referred to international education as a form of education serving students whose parents work in professional and globally mobile jobs. Jonietz (1991) (as cited in Hayden & Wong, 1997) described international education as “a high caliber academic programme, which focuses on education for global understanding and ends in an internationally recognized diploma” (¶5). Cambridge and Thompson (2004) explained that “when coupled in the string ‘international and comparative education,’ [international education] refers to an academic discipline involved with making international comparisons between educational systems” (p. 161).

Cambridge and Thompson also pointed out that the term has increasingly been used to denote education oriented towards “international-mindedness” (p. 161-162). In line with this latter definition, Walker (2004) asserted that international education should include concepts such as “diversity and culture, shared humanity, and universal values (p. 12).” Furthermore, Walker (2002) wrote that international education has been frequently cited as contributing to world peace, and Cambridge and Thompson (2004) cited that it has often been related to the International Baccalaureate Organization, a non-profit educational organization officially founded in Geneva, Switzerland, in 1968.

According to Walker (2004), “the International Baccalaureate has become the tangible expression of international education, and in many parts of the world the two are synonymous” (p. 16).

International Baccalaureate Organization (IBO)

Under the auspices of international education, the International Baccalaureate Organization (IBO) has emphasized global perspectives since its earliest beginnings, which date back to the aftermath of World War I with the need to establish international schools that would encourage peace and understanding and also accommodate foreign nationals working with the League of Nations in Geneva, Switzerland. Now established in over 100 countries world-wide including Mexico and the United States, the IBO continues to educate students with global perspectives and international understanding. The mission of the IBO states the following:

The International Baccalaureate Organization aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect. To this end the IBO works with schools, governments, and international organizations to develop challenging programmes of international education and rigorous assessment. These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right. (International Baccalaureate Organization [IBO], n.d.4)

The IBO offers three programs that promote international understanding: (a) the Primary Years Programme, for ages 3-12; (b) the Middle Years Programme, ages 11-16;

and (c) the Diploma Programme, a college preparatory program for students in their last two years of high school. As cited in the IBO online publication entitled, *A Basis for Practice: the Diploma Programme* (2002), the aims of the Diploma Programme include the following:

(a) Provide an internationally accepted qualification for entry into higher education; (b) promote international understanding; (c) educate the whole person, emphasizing intellectual, personal, emotional and social growth; (d) develop inquiry and thinking skills, and the capacity to reflect upon and to evaluate actions critically. (IBO, 2002, p.4)

The Diploma Programme along with the International Baccalaureate programs for primary and middle school students are steadily increasing in popularity in the U.S. and abroad. According to the IBO official website (IBO, n.d.2), 1745 schools in 122 countries maintain authorization to provide IB programs during the 2006-2007 school year. In the U.S., Francis Lewis in the Borough of Queens, New York was the first high school to launch the IB in 1977 (Peterson, 2003, p. 140). Today, almost 700 schools in the U.S. offer the IB, 520 of which offer the Diploma Programme (IBO, n.d.3).

Currently, 38 Texas schools (including 2 private schools in Houston, Texas) offer IB programs, 28 of which offer the Diploma Programme. Furthermore, at least 20 more schools in Texas are currently in the process of applying for IB authorization. (Texas International Baccalaureate Schools, n.d.)

The IB also is growing in popularity in Mexico. The first Mexican school gained IB authorization in 1980, and today, 58 schools throughout Mexico offer IB programs. Out of the 58 schools, 39 high schools offer the Diploma Programme, 9 of which belong

to the Tecnológico de Monterrey system. (IBO, n.d.2). According to David Lee (personal communication, January 16, 2006), IB coordinator at Tecnológico de Monterrey - Campus Toluca, the Tec system aims to open the IB Diploma Programme at every one of its high schools throughout Mexico.

EXISTING RESEARCH

As previously stated, the International Baccalaureate Organization has been at the forefront of education in promoting global perspectives and international understanding and is increasing its presence worldwide, yet in my review of the literature pertaining to globalization, international education, and specifically the International Baccalaureate Organization, I found not one particular study that assessed how IB students perceive globalization, or how any other population of students perceive it, for that matter. Although I provide a more in-depth look at the literature in Chapter II of this dissertation, I conclude the following about the existing research pertaining to my study:

First, the vast and diverse literature available on globalization spans an array of fields and topics. As previously mentioned, the fields of economics, political science, sociology, and anthropology have made tremendous contributions to globalization theories. Economic scholarship has focused on the global economy and neoliberal policies supporting free trade. The North American Free Trade Agreement (NAFTA) between Mexico, Canada, and the U.S. exemplifies free trade policy and has greatly been debated as to its successes and failures. Such scholarship has argued whether or not globalization leads to continued poverty in the developing world (e.g., Salas, 2002) or

whether or not globalization promotes growth and development and a reduction of poverty (e.g., Peron, 2006).

Political science commentary on globalization has also focused on neoliberal, free trade policies as well as the rise in international institutions such as NAFTA, the European Union, and the United Nations. Heated debate has taken place on whether or not international institutions along with transnational corporations are weakening the power of the nation-state as the primary governing entity (e.g., Barber, 1996; Derviş, 2005; Kiely, 2005; Scholte, 2005). Further debate concerns the dominance of the U.S. within globalization, claiming that the post-September 11 world has actually seen a resurgence of the nation-state (e.g., Rizvi, 2004), in particularly related to the U.S. invasion of Iraq in 2002, without the consensus of the United Nations (e.g., Derviş, 2005; Steger 2005).

Cultural theory on globalization has emphasized dualities such as cultural homogenization and heterogenization (e.g., Appadurai, 1996; Barber, 1996; Friedman, 2000), debating whether or not globalization leads to a global cultural of sorts or increased divisions within the nation-state based on religion, race, and so for forth. Further commentary debates U.S. domination of a unified, world culture (e.g., Barlow, 2006; Legrain, 2003) as well as cultural loss in the age of globalization (e.g., Cowen, 2002).

Finally, literature pertaining to international education and the IB exists in which scholars have attempted to define international understanding and global perspectives (e.g., Clarke, 2004; Hinrichs, 2003; Merryfield, 1992); have developed models for the development of intercultural understanding (e.g., Heyward, 2002); have measured

students' levels of global awareness and international understanding (e.g., Clarke, 2004; Hinrich, 2003); and have assessed whether the International Baccalaureate increases a student's level of international understanding (e.g., Hinrichs, 2003). Once again, these studies will be examined in more detail in Chapter II.

DESCRIPTION OF THE STUDY

Purpose of the study

The International Baccalaureate Organization along with scholars of international education and global education have called for teacher preparation and PreK-12 curricula that promote global perspectives and international understanding, yet very little research has assessed the nature of the students' global perspectives, specifically their perceptions of globalization. Likewise, expansive research has been performed over the last few decades in attempt to define and theorize "globalization," yet the field of education has lagged behind in the debate on globalization and has not addressed how students themselves view the very world system that calls for such an education. Therefore, due to the gap in the research pertaining to how pre-collegiate students view globalization, exploratory research in this area is needed. This dissertation, thus, was designed to address this lack of research by analyzing how pre-collegiate students enrolled in the increasingly popular International Baccalaureate Diploma Programme perceive globalization.

As a beginning of such exploratory inquiry, this dissertation focused on pre-collegiate students from Estado de México, México, and Texas, U.S.A., studying the International Baccalaureate Diploma Programme. This study aimed to develop an understanding of IB students' perceptions of and attitudes toward globalization. This

study did not aim to essentialize the perceptions of the students into “Mexican” and “U.S.” points of view. However, conclusions from this preliminary research will be used to generate targeted questions from which to pursue more generalizable results in the future concerning how students’ perceptions and attitudes toward globalization and the world differ across the cultural and national contexts of the U.S. and Mexico; and the effectiveness of the IB program in teaching global understanding in different countries and cultures.

Research questions

Themes throughout the literature on globalization were used as the basis for inquiry and analysis to answer two primary questions:

1. How do IB students perceive and what are their attitudes toward globalization?
2. How do IB students identify themselves within the world system?

Method

This was a two site study performed under the interpretivist tradition utilizing qualitative research methods. Amarillo High School in Amarillo, Texas, and Tecnológico de Monterrey – Campus Toluca located outside Mexico City, Mexico, in the state of Estado de México served as the sites for this study. These two schools were chosen based on my contacts within each school, and, most importantly, due to the fact that both schools offer the International Baccalaureate Diploma Programme to students in their final two years of pre-collegiate education (equivalent to the 11th and 12th grades in the U.S. educational system).

This qualitative study did not aim to generalize findings to a common population; therefore, the students for this research project were chosen through *purposive sampling* (Erlandson, Harris, Skipper, & Allen, 1993), rather than *random sampling* often utilized in quantitative, statistical research. According to Erlandson, et al., “purposive and directed sampling through human instrumentation increases the range of data exposed and maximizes the researcher’s ability to identify emerging themes that take adequate account of contextual conditions and cultural norms” (p. 82). This being said, the sample for this research was specifically selected to include senior students 17 or 18 years of age enrolled in their final year of the International Baccalaureate Diploma Programme at Amarillo High School and Tecnológico de Monterrey – Campus Toluca. Based on student willingness and recommendations from IB coordinators from both sites, one male and nine female students from Amarillo High School participated in the study, and two male and three female students from Tecnológico de Monterrey – Campus Toluca participated.

This dissertation was performed under the interpretivist tradition to gain an interpretive understanding of students’ perceptions of globalization at these two schools. Interpretivism aims to understand “the subjective consciousness of action from the inside” (Schwandt, 2001, p.273). As defined by Schwandt, interpretivism assumes “that the meaning of human action is inherent in that action, and that the task of the inquirer is to unearth that meaning” (134). In other words, interpretivism aims to grasp meaning from the inside or from the actor’s point of view (p. 273).

In order to produce the students’ own words (instead of numbers) as data (Crossley & Vulliamy, 1996), this study utilized qualitative research methods including

questionnaires and interviews with open-ended questions (Erlandson et al., 1993; Hinrichs, 2003). In staying true to the aims of qualitative research, I chose to perform *semi-structured interviewing*, which allowed me to interview with a pre-drafted protocol or “interview guide,” but to keep the questions open-ended and flexible, providing the students leeway in how they responded (Bryman, 2004, p.314). The primary strategy of the interviews was to encourage students to provide richer descriptions and provide examples to the themes they wrote about on their questionnaires. The interviews were tape recorded with permission and transcribed completely. Furthermore, the interviews conducted in Spanish were transcribed in Spanish; only direct quotes used in the final dissertation were translated into English.

This study utilized globalization theories to formulate questionnaires and interview protocols, yet effort was given to maintain flexibility in data collection and analysis in order to ensure that themes emerged from the data instead of constricted students’ perceptions into totalizing preconceived notions. For this reason, analysis methods of Lincoln and Guba (1985) (as cited in Erlandson et al., 1993), were chosen for this study. The interviews and questionnaires were analyzed using *emergent category designation*, which involved *unitizing data* into “the smallest pieces of information that may stand alone as independent thoughts” (p. 117) and then applying the process of *emergent category designation* to sort the units into categories for further analysis.

Triangulation, which involved the collection of information from different points of view through “different questions, different sources, and different methods” (p. 31) was used to establish credibility to the study. As previously stated, student responses from the questionnaires and interviews were checked through a review of IB curriculum

and questioning of the IB directors and teachers. Furthermore, an *audit trail* was maintained to increase the trustworthiness of the study. This involved filing correspondence with IB directors and students as well as the following categories of research records recommended by Lincoln and Guba (1985) (as cited in Erlandson et al., 1993): “(1) raw data . . . , (2) data reduction and analysis products . . . , (3) data reconstruction and synthesis products . . . , [and] (3) process notes. . . ” (p. 148-149).

LIMITATIONS OF THE STUDY

Several aspects of this study might act as limitations to the research analysis. First, *member checks*, which require both data and interpretations to be verified by the respondents (Erlandson et al., 1993), were not employed as a means of adding to the trustworthiness of the study. However, the data was sequentially analyzed throughout the data collection process, and the interviews aimed to clarify and expand upon what students had written in the open-ended questionnaires.

Second, the fact that Amarillo High School is a free, public school and Tecnológico de Monterrey is an expensive private school might signify a difference in socio-economic status between the students studying at these schools. It is worth noting, however, that a number of the Amarillo participants’ parents are medical doctors and college professors. The International Baccalaureate Diploma Programme at Amarillo High appears to attract students from educated, higher income families much like the students at Tecnológico de Monterrey.

Third, the number and gender of the participants from each school might limit the findings of the study. Ten students from Amarillo High School agreed to participate in the study while only five students from Tecnológico de Monterrey – Campus Toluca

participated. A total of 13 females and 3 males agreed to participate: 9 females from Amarillo High and 3 from Tecnológico de Monterrey, and one male from Amarillo High and two from Tecnológico de Monterrey.

Finally, my positionality as the researcher could be a possible limitation to the interpretations I generated from the students' words. As mentioned in the methods section of this chapter, this study aimed to gain an interpretive understanding of IB students' perceptions of globalization. Interpretivism as defined by Schwandt (2001) aims to grasp meaning from the actor's point of view. Thus, the insider's perspective is fundamental to interpretivism and calls for transparency in the researcher's own positionality. It must be stated that my positionality as a middle-class, white female from the U.S. excludes me from perfectly reconstructing the insider's perspective from the exact point of view of the students from Amarillo High School or Tecnológico de Monterrey – Campus Toluca. Furthermore, I am not from the same generation as the students under study. I interpreted the views of students who are approximately 13 years younger than I, which also prevents me from completely relating to their points of view. It is important to consider these issues and possible limitations to the study; therefore, I will further discuss the implications of my positionality in Chapter III of this dissertation. However, as a conclusion to this introductory chapter, it is just as important to discuss the significance of this dissertation research.

SIGNIFICANCE OF THE STUDY

As more and more schools seek to incorporate global perspectives into educational endeavors, it is critical for scholars and practitioners alike to be cognizant of the underpinning perceptions and attitudes students hold about the world and their place

within that world. Furthermore, as the International Baccalaureate Diploma Programme increases in popularity as a means of providing students with global understanding, it is just as critical for administrators and IB teachers to understand students' localized interpretations of the world in order to develop appropriate curriculum that teaches global understanding and awareness. This research will contribute to the growing body of knowledge concerning globalization and education and to a deeper understanding of the way children perceive the world today. This preliminary research will also guide further, more generalizable research that highlights cultural and contextual similarities and differences of how students from Mexico and the U.S. perceive the world today. As close neighbors, educators from Mexico and the U.S. can only benefit from cross-cultural awareness in global and international education.

CHAPTER II

LITERATURE REVIEW

Scholars in the fields of international and global education have made the call for educating students and pre-service teachers with international understanding and global perspectives/awareness and have assessed students' international understanding and global perspectives, yet have not focused research on how students perceive the new world system that calls for such an education: globalization. In this chapter, I will first provide a brief summary of works by Merryfield (1992), Hanvey (1976) (as cited in Merryfield, 1992), and Heyward (2002) that define global perspectives/awareness and also provide a review of research by Clarke (2004) and Hinrich (2003) that assesses levels of students' international understanding and global/perspectives awareness. The focus of this chapter will be a comprehensive (yet inconclusive) review of the vast literature pertaining to globalization. Economic, political, and cultural theories surrounding globalization will be covered as well as themes pertaining to globalization and education, and globalization and the International Baccalaureate Organization.

DEFINING GLOBAL PERSPECTIVES/AWARENESS

Although no one definition delineates exactly what global perspectives entail, authors such as Merryfield (1992), Hanvey (1976) and Heyward (2002) have described the term in the following ways. Merryfield stated that Robert Hanvey's (1976) book, *An Attainable Global Perspective*, has probably influenced global education more than any other document. As cited by Merryfield, Hanvey's book outlined the following five dimensions of global perspectives: (a) perspective consciousness, (b) state of planet awareness, (c) knowledge of global dynamics, (d) awareness of human choices, and

(e) cross-cultural awareness. Merryfield stated that “perspective consciousness is the recognition that one’s view of issues or events is not universally shared; others have profoundly different worldviews” and that “perspective consciousness has become one of the identifying characteristics of a global perspective” (Merryfield, 1992, p. 57).

Heyward (2002) termed his version of global perspectives “intercultural literacy,” and incorporated the concept of identity in a global world. Heyward defined intercultural literacy as “the understandings, competencies, attitudes, language proficiencies, participation, and identities necessary for successful cross-cultural engagement” (p. 10).

Heyward’s *Multidimensional Model for the Development of Intercultural Literacy* categorizes each of these six elements across five levels of intercultural literacy: *Monocultural level 1, Monocultural level 2, Monocultural level 3, Crosscultural level;* and *Intercultural level*. On one end of the spectrum, a person with monocultural literacy possesses no significant intercultural understandings, competencies, or second language abilities; assumes all groups share similar values, and is unaware of a cultural identity. On the opposite end of the spectrum, a person at the intercultural, bicultural, or transcultural level possesses understandings of primary and metaculture and global interdependence; advanced competencies including perspective-taking, tolerance, and communication; well-established cross-cultural relationships; bilingual or multilingual proficiencies; and bicultural or transcultural identity from which a “global” identity may emerge (p.16).

Clarke (2004) and Hinrich (2003) also have defined concepts such as global awareness, internationalism, and international understanding. Their definitions of these

concepts are provided in the following pages in conjunction with a summary of their research which assesses students' levels of global awareness and attitudes toward internationalism and levels of international understanding among International Baccalaureate (IB) and Advanced Placement (AP) students.

ASSESSING GLOBAL PERSPECTIVES/AWARENESS AND INTERNATIONAL UNDERSTANDING

Through a quantitative survey of 701 college students in the U.S., Velta Clarke (2004) investigated students' levels of global awareness and attitudes toward internationalism. Global awareness was the independent variable in her study and was defined and measured by the following:

- (a) academic study of at least a year of a foreign language, (b) number of visits to a foreign country, (c) degree of exposure to the media through television, magazines, and journals; (d) study of a course in non-Western civilization; and (e) personal involvement (the number of times the respondent had visited or entertained someone from another country). (p. 56)

Internationalism represented Clarke's dependent variable and measured students' international attitudes and beliefs as follows:

- (a) whether the respondent would work in a foreign country, (b) whether the respondent would study in a foreign country, (c) at the macro level, their beliefs as to whether the United States should be isolationist or participate in the global economy, (d) whether the United States should give military, economic assistance to foreign countries, and (e) whether the respondents perceived other cultures to be as good as that of the United States. (p. 56)

Clarke utilized questionnaires based on the Likert-type scale and both descriptive and inferential statistics for her analysis. Results from this study revealed that students' background characteristics (including academic major, age, gender, and ethnicity) and their level of global awareness accounted for significant variability in the dependent variable: students' international attitudes. Pertaining to background characteristics, business majors demonstrated the most international attitudes with interest in the global economy. Younger students and minority students had more international attitudes and openness to other countries than did older students and white students. Gender did not explain a significant percent of internationalism; however, males tended to be more open to internationalism than did females.

Concerning global awareness, the study of a foreign language significantly contributed to attitudes of internationalism, yet exposure to the media had a negative impact on international attitudes. Clarke contributed this to her assumption that the majority of what the media reports about foreign countries is negative. As far as the students' perceptions of other cultures compared with that of the U.S., 71% thought that the U.S. was superior, 60 % responded that they would not study outside the U.S.; and 52 % would not work in a foreign country. Concerning respondents' views on whether the U.S. should be isolationist or global, 48 % supported isolationism while 52 % believed in globalization.

Judy Hinrich (2003) also added to the literature on global awareness and international understanding. In her article titled, "A comparison of levels of international understanding among students of the International Baccalaureate diploma and Advanced Placement programs in the U.S.A.," she consolidated elements of international

understanding found throughout the literature of Gilliom, Taylor, Jacoby, Mollerup, Drake, Jacobus-Pretix, Kim, Stanford Program on International and Cross-Cultural Education, and Merryfield. The following seven categories of international understanding were the result of Hinrich's work:

1. Developing personal knowledge, communication skills, attitudes, ethical reasoning, and responsibility necessary to live effectively across cultures;
2. Recognizing and appreciating ethnic diversity, cultural pluralism, and diverse values and beliefs;
3. Recognizing interdependence and connections among cultures and nations;
4. Understanding contemporary and historical global issues, their causes, and their effects;
5. Valuing peace and international interests over nationalism and cultural identity;
6. Understanding how domestic policies affect the world;
7. Respecting democracy and basic human rights. (p. 338-339)

As a part of Hinrich's research to examine whether participation in the International Baccalaureate Diploma Programme enhances the development of international understanding, 53 high school juniors and seniors enrolled in the International Baccalaureate Diploma Programme at one school and 50 juniors and seniors enrolled in Advanced Placement (AP) at another school wrote their personal definitions of international understanding. Hinrich utilized the seven categories of international understanding to analyze the students' definitions and found that AP

students and IB students differed significantly in the number of elements of international understanding that they included in their personal definitions.

IB students utilized a richer vocabulary and language to express their values of international understanding. Furthermore, 89 % of the IB students expressed that IB courses had enhanced their international understanding; whereas only 76 % of the AP students thought that the AP program had increased their international understanding. The IB courses most often identified by IB students as contributing to international understanding were as follows: History of the Americas, Theory of Knowledge, and English A1 or literature.

GLOBALIZATION

In these few pages, I have by no means represented in its entirety the inconclusive debate about globalization but have attempted to provide an overview useful for analyzing Mexican and Texan IB students' perceptions and attitudes toward today's global system. Suárez-Orozco and Qin-Hilliard (2004) emphasized that each scholarly discipline privileges its own concerns about globalization. Economic and political aspects highlighting the global economy lie at the very root of what we term "globalization," yet sociological and anthropological studies also shed light to the topic in terms of globalization's impact on cultures worldwide. I first begin with economic and political commentary concerning the origins of globalization.

Origins of globalization

Scholarly consensus does not exist in pinpointing the exact starting point of globalization. *World-system analysis*, pioneered by Immanuel Wallerstein in the 1970s, dates globalization back to the sixteenth century with colonialism's expansion of a

capitalist world economy (Wallerstein, 2004). Coatsworth (2004) defined globalization as “what happens when the movement of people, goods, or ideas among countries and regions accelerates” (p. 38) and claimed that the world has experienced four major cycles of globalization.

Coatsworth purported that the first cycle commenced in 1492 with the conquest and colonialization of American societies and lasted until the early 1600s. The second cycle began in the late seventeenth century with the second wave of European colonialization in the New World, and the third cycle began in the late nineteenth century with massive increases in international trade, technology, and capital flows along with migration from Asia and Europe to the Americas.

The most recent cycle of globalization began after the Second World War with the liberalization of global trade. Scholte (2005) wrote that a large expansion of global governance was established in the 1940s through the post-war creation of the United Nations system including the Bretton Woods economic institutions: the International Monetary Fund (IMF) and the World Bank, and the General Agreement on Tariffs and Trade (GATT) (p.99). According to Coatsworth, this last cycle did not truly commence in Latin America until after the 1982 financial crisis in the region. By the mid-1980s, many Latin American countries including Mexico relinquished their protectionist strategies and liberalized their economies, adopting the market-oriented strategies of developed countries such as the U.S. and the economic structural adjustment initiatives of the World Bank.

The most common globalization theory, referred to as *globalization theory*, exploded in the 1990s and depicts globalization as a more recent phenomenon

originating in the last two decades (Morrow & Torres, 2000). Under this framework, theorists view globalization as a derivative of neoliberal policies and free-market capitalism engineered in the 1980s primarily by the Western governments of Margaret Thatcher and John Major in the United Kingdom, Brian Mulroney in Canada, and Ronald Reagan in the U.S. (Morrow & Torres, 2003). Neoliberal policies “promote notions of open markets, free trade, reduction of the public sector, decreased state intervention in the economy, and the deregulation of markets” (p. 97).

Labor economist Carlos Salas (2002) from the Metropolitan University in Iztapalapa, Mexico stated that neoliberalism is defined throughout Latin America as: “less intervention in the economy by a weaker state, changes in economic regulation favorable to the entrepreneurial sector, a greater link to the international economy and openings to world trade.” (p. 33). Arnove, Franz, Mollis, and Torres (2003) explained the following:

In response to the ever-deepening economic crisis [of the 1980s], most Latin American governments adopted the neoliberal fiscal stabilization and economic adjustment policies promoted by international donor agencies such as the IMF [International Monetary Fund] and the World Bank. The term *neoliberal* derives from the neoclassical economic theories expounded by these agencies and their consultants. The theories are based on the work of the classical economists Adam Smith and David Ricardo, who believed that the role of the state consisted in establishing the conditions by which the free play of the marketplace, the laws of supply and demand, and free trade based on competitive advantage would inevitably redound to the benefit of all. (p. 324)

Economic globalization

Much debate has taken place as to whether neoliberal policies promote economic growth or decline. Suárez-Orozco and Qin-Hilliard (2004) stated that many economists view free trade as the path to growth and development, while others blame free markets for continued poverty in the developing world. Peron (2006) contended that the most recent wave of globalization actually reduces poverty in developing countries. His claim supported that previous periods of globalization did not see a diminishing percentage of the world population living in poverty because up until the First World War primarily only Western countries participated in free trade, while developing countries such as Mexico maintained inward, protectionist economic policies. Peron asserted that during the 1980s income inequality decreased and living standards increased in the developing world when many of these nations eliminated trade barriers and adopted neoliberal policies of free trade.

On the other hand, Salas (2002) argued that the “neoliberal project” that began in the 1980s and is exemplified in the 1994 North American Free Trade Agreement (NAFTA) “has translated into a creeping impoverishment of the [Mexican] population” (p. 35). Salas contended that Mexico’s conversion to neoliberal policies has resulted in the neglect of Mexico’s domestic market as a source of growth, an increase in low-paying, low-skilled jobs with few or no benefits; a massive increase of imports of inexpensive agricultural commodities from the U.S. (corn); and the absence of the technological ability and government subsidies as enjoyed by U.S. farmers to grow corn at such low prices. Salas concluded that poverty in Mexico’s poorest regions has grown

with the introduction of neoliberal policies. In essence, Mexico's developing economy simply cannot compete with its northern neighbor in a free market.

In contrast to Mexico, the People's Republic of China (PRC) exemplifies a "third world" country and developing economy that has excelled in the global market. Under a free market socialist ideology, the open-door policies promoted in China since 1979 have contributed to the country becoming the fifth largest economy in the world. Attracting foreign direct investment and focusing on export-oriented development, the Chinese economy has experienced record results over the last two decades, significantly decreasing the percentage of its population living below the poverty line and increasing the standard of living of the Chinese people. (Weber, 2004, p. xvii)

China's marked economic success has benefited the world market by increasing consumption through a flood of inexpensive products and cheap overseas labor, yet has also been met with skepticism from international onlookers. The magnitude of the trade imbalance, for example, between the U.S. and China in recent years has created unrest for some economists. Widening to an unprecedented \$726 billion in 2005, the trade deficit with China has sparked further congressional debate between advocates of globalization and skeptics who believe that too many U.S. manufacturing jobs are being lost as a result of free trade (Bajaj, 2006). According to Weber (2004), the U.S. State Department has expressed concern over China's economic growth and heightened nationalism and has pushed for a policy of containment toward China since 1980.

Beginning in the 1970s, Mexico has established numerous trade agreements with China and also carries a notable trade imbalance of \$14 billion in favor of Beijing (Gutiérrez, 2005). According to Gutiérrez, some Mexicans fear that the Chinese harbor

some type of plan for economic invasion of Mexico, and many are simply concerned about the inundation of inexpensive Chinese products into Mexico, the loss of Mexican industrial jobs to even lower paying jobs in China, and the millions of dollars worth of contraband products illegally entering the Mexican market everyday. Gutiérrez mentioned Washington's unease over China's increasing economic presence in Mexico and Latin America, quoting Representative Dan Burton that Chinese power should be contained and that the Chinese actions in Latin America might need to be considered as "the movement of a hegemonic power into our hemisphere" (Burton, as cited in Gutiérrez, ¶8). Whether or not China's economic integration with Mexico represents an opportunity or a threat, Gutiérrez pointed out that China's economic growth and success promotes optimism for many Mexican people. "China has become a symbol of hope that a 'backwater nation' can become prosperous, as well as serve as a precursor of its potential to be among the world's next superpowers" (¶4).

Political dimensions of globalization

As economists and political theorists alike often correlate globalization with the global economy, political scientists have added fuel to the globalization debate with arguments for the weakening of the nation-state as the primary governing entity. Such arguments propose that the global economy and both regional and international institutions limit national politics. Barber (1996) described this world in terms of "McWorld," where transnational corporations triumph over the nation-state in global affairs. "There is no activity more intrinsically globalizing than trade, no ideology less interested in nations than capitalism, no challenge to frontiers more audacious than the market" (Barber, p. 23).

Kiely (2005) outlined the argument of theories that claim that global corporations and the transnational capitalist class “transcends the old imperialist division of the world” with competition now existing between this transnational class rather than between nation-states (p. 135). Kiely contended that the emerging transnational state is composed of international institutions such as the North American Free Trade Agreement and the European Union. Such entities have been included in commentary on the regionalization of governance across the world and have also been said to alter the governing role of the nation-state. Scholte (2005) stated that in a number of cases, macro-regional governance has developed to a point where the union has acquired influence over its member states, in particularly in the case of the European Union (EU).

Formally established in 1992 by the Maastricht Treaty, the EU is a union of 25 democratic member states, 12 of which adopted the single currency called the Euro. The EU consists of a common single market and various EU institutions including the Council of the European Union, the European Commission, the European Court of Justice and the European Parliament. According to the Wikipedia on-line encyclopedia (European Union, n.d.), policies of EU institutions primarily relate to the single market. Internal policies uniting the EU member states include: free trade of goods and services between the nations, laws controlling anti-competition activities of corporations, freedom for citizens to live and work anywhere in the EU, free movement of capital between the nations, the single currency, funding for less-developed regions of the EU, and other similar policies. As mentioned in the Wikipedia on-line encyclopedia, a debate exists within the EU between two methods of decision-making: *intergovernmentalism* and *supranationalism*. Some countries favor the intergovernmental approach where the

power is held by the member states and decisions must be reached by unanimity. In the supranational approach, on the other hand, appointed officials or elected representatives share power with the member states, and decisions are made by majority vote. While supporters of the supranational model argue that it is a faster way to integration and decision-making, others argue that it threatens national sovereignty.

United Nations

International institutions such as the United Nations have also been included in the debate as to whether they threaten the dominion of local and national governments. As mentioned earlier, the international system most closely associated with contemporary globalization is the system created after the Second World War with the inception of the United Nations on October 24, 1945. According to the United Nations Charter, the UN has four main purposes:

(a) to maintain international peace and security, (b) to develop friendly relations among nations, (c) to cooperate in solving international problems and in promoting respect for human rights, and (d) to be a centre for harmonizing the actions of nations. (United Nations [UN], n.d.)

The UN makes it clear that it “is not a world government and it does not make laws” (UN, n.d.). From its beginning, the international system had the objectives of creating structures of world security, governance, and economic cooperation, that would prevent a World War III and that would promote economic reconstruction, growth and stability (Derviş, 2005, p. 23). This international system did not, however, envisage global governance that would eventually replace the sovereignty of the nation-state. In fact, Derviş (2005) contended that the period following the Second World War was “one

of great triumph for nation-states,” especially for the allied victors of the war. In order to avoid a revival of the conquered nations in the war, particularly Germany, the UN Security Council was designed to recognize the strength of the allied nations. Although 191 countries (almost every country on the planet) are members of the United Nations, Derviş (2005) and Zagainov (2005) emphasized that only five nations enjoy permanent membership status on the UN Security Council: the United States, the United Kingdom, France, Russia, and China. These permanent member states have the right to veto any decision made by the Security Council. “The veto arrangements reflected the unwillingness of the most powerful nation-states to subscribe to a system that could at times overrule them” (Derviş, p. 24). Recently there has been much debate on reforming the United Nations primarily by restructuring this “outdated membership criteria” (Zagainov, 2005) and privileged veto system. Proponents of such a plan have argued to increase the number of countries who have a permanent seat on the Security Council to include significant nations such as India, Germany, Japan, South Africa, Egypt, and Mexico among others (Derviş, 2005, p. 58).

United States’ domination and unilateralism

Much debate in the last couple of years has taken place over the ineffectiveness of the United Nations and global institutions in promoting peace and security throughout the world, especially in light of the fervent disagreement over the United States’ unilateral decision to go to war in Iraq in 2003. In this case, the concern has not been on the weakening of the nation-state, yet on the legitimacy of the United Nations. A rising majority of countries and cultures seem to prefer stronger global governance and multilateralism as opposed to United States’ unilateralism and perceived dominance in

global affairs. Derviş (2005) explained that even though much of the international system was created by the U.S. after the Second World War, the U.S. has not always followed the rules established by this system and has periodically acted outside the system, depending on its own military and financial power base. Former Mexican President Ernesto Zedillo (as cited in Fonte, n.d.) responded to criticism of the international institutions that has taken place since the war in Iraq. In a commencement address at Yale University, he made a call for the U.S. to lead in globalization and international institutions.

Nonetheless, Derviş contended that the failure of the international system of governance culminated during the unfolding of the war in Iraq in 2002 and 2003, when the U.S. decided to invade Iraq without authorization from the UN Security Council. “Transatlantic relations reached their lowest point in decades” (p. 36) with strong opposition to the war of nonpermanent members of the UN Security Council such as Mexico, Chile, and Germany as well as by permanent members France and Russia, which have veto powers. (p. 36-37).

Once again, from this perspective the concern has not been on the demise of the nation-state. On the contrary, recent scholarship has examined ways in which debates about globalization have changed since the September 11, 2001 terrorist attacks in New York City and Washington D.C. and conclude that the nation-state has not become a weakened, inferior entity in relation to the governance of the world market and international institutions. In fact, Rizvi (2004) claimed that there has emerged a “new rhetoric of security” which has been particularly useful to the United States in “re-asserting its global authority and pre-eminence in international relations” (p. 162). On a

similar note, Steger (2005) asserted that there has been a shift from “market globalism” to “imperial globalism” in the post-September 11 world; a shift from a “‘soft’ narrative centered on the idea of a ‘leaderless market’ to a much tougher imperial language of American pre-eminence” (p. 31). Steger claimed that the Bush administration has merged globalization terminology with security slogans. As an example, Steger quoted President Bush’s (2002) *National Security Strategy of the United States*: ‘free markets and free trade are key priorities of our national security strategy’ (p. 34). Significantly, Steger claimed that the centerpiece of imperial globalism is the idea of connecting the spread of democracy, freedom, and free markets with the military objectives of the war on terror.

A body of scholarship debates the United States’ imperialist or dominant role in globalization processes, not only in the economic and political fronts but also concerning the spread of American culture worldwide. This cultural discussion will be presented later in this chapter; however, the concepts just mentioned concerning the spread of democracy and war bring additional globalization debates to attention.

Scholars have debated whether or not globalization actually promotes war and conflict or encourages peace and security throughout the world. Staples (2006) proclaimed that globalization creates world economic inequality and competition for natural resources: two root causes for conflict. As globalization via free trade extends the interests of corporations throughout the world, military forces must be utilized to protect those corporate interests. (p. 79). According to anti-Iraq war critics, the war in Iraq pertained more to the United States’ economic interest in the oil reserves of that country than the proclaimed war on terror and undiscovered weapons of mass destruction.

In comparison to Staples (2006) and Steger (2005), O'Driscoll and Cooper (2006) supported President Bush's statements made in his 2002 "National Security Strategy of the United States of America" praising free trade and open markets as important vehicles for maintaining peace in the world. O'Driscoll and Cooper argued that "economic and political repression breed poverty, frustration and resentment, and that open markets – as well as open governments and open societies – can alleviate the causes of the terrorist threat against the West" (p. 81). In essence, this side of the argument illuminates the important role of free trade.

Cultural globalization

Other political scientists, such as Benjamin R. Barber (1996), also have joined the scholarly debate concerning globalization and have focused attention on its cultural dimension. Barber (1996), along with sociologists and anthropologists such as Appadurai (1996) and Legrain (2003, 2006), emphasized the cultural and social aspects of world-wide economic and political integration. Grandiose meta-narratives explicating dualities such as the "global" verses the "local" (Appadurai, 1996; Arnove, 2003; Barber, 1996; Friedman, 2000) and "cultural homogenization" verses "cultural heterogenization" (Appadurai, 1996; Barber, 1996; Friedman, 2000) are found ubiquitously throughout the literature on cultural globalization. Extensive discussion on "hybridization," commonly known as the mixing of the local and global (Rizvi, 2000), as well as a phenomenon called the "glocal," which refers to the way local cultures modify global influences to meet the needs of the local context are also insightful approaches to the study of globalization's cultural dimension.

In his book titled *Jihad vs. McWorld: How Globalism and Tribalism are Reshaping the World*, Barber (1996) explored the duality of the *global* verses the *local*--the conflict between global economy and global cultural movements and local customs and tradition. Significantly, Barber emphasized the problematic duality between *cultural heterogenization* and *cultural homogenization*. On the one hand, Barber lamented globalization's role in heterogenizing people within national and regional settings and labeled his version of cultural heterogenization "Jihad," "a threatened balkanization of nation-states in which culture is pitted against culture, people against people, tribe against tribe, a Jihad in the name of a hundred narrowly conceived faiths against every kind of interdependence" (p. 4). On the other hand, Barber described globalization as a homogenizing force, one that is progressing towards a global culture of sorts. Barber referred to this cultural homogenization as "McWorld," a world in which "fast music, fast computers, and fast food- MTV, Macintosh, and McDonald's- press nations into one homogenous global theme park, one McWorld tied together by communications, information, entertainment, and commerce" (p.4).

Barber is by far not the only author to write about cultural homogenization. Canadian Maude Barlow (2006) expressed concern that global cultural homogenization is spreading to all corners of the Earth. She described this unified culture as being dominated by Western and particularly American values and pop culture, driven by consumerism and free-market ideology, and infiltrating every part of the world through U.S. entertainment networks and technology such as the Internet (where 80 % of websites are written in English) (p. 43). Barlow contended that American-led cultural homogenization is causing a dramatic decline in artisanship worldwide and obliterating

local cultures, traditions, knowledge, and skills throughout the world. To protect the globe from cultural homogenization, Barlow ardently recommended that the protection of local cultures be included as a vital part of international free trade agreements.

In his book titled *Creative Destruction*, Tyler Cowen (2002) debated the positive aspects and costs to global trade in cultural products. Emphasizing more freedom of choice and increased diversity within and among cultures, much of Cowen's book reflects a less critical view of trade between cultures than does Barlow; however, Cowen dedicated an entire chapter to "the tragedy of cultural loss." On the positive side, Cowen explained that smaller, poorer cultures initially benefit from the innovations of larger, wealthier cultures because their life span is increased, they receive more products in their home country, and they "enjoy discovering the new cultures they encounter" (p. 54). In this beginning stage, the smaller culture reaps the economic benefits from trade without harm to local traditions, artistry, and so forth; however, after extended contact with the larger culture, the smaller culture experiences loss. Cowen added that "the more populous and economically large the culture, the less risk it runs of being swamped by cross-cultural contact" (p. 63). Cowen cited Japan, the U.S., and Germany as populous and wealthy countries that have experienced much foreign penetration without forgoing cultural identity in the process. Interestingly, he listed Mexico and India as poorer yet populous societies that have been able to maintain distinct identities in the midst of widespread and often invasion contact with larger, wealthier nations. Cowen stated the following:

Mexico, for instance, consists of numerous culturally independent regions with dozens of mutually unintelligible languages. The country offers a remarkable

variety of cuisines and arts and crafts. This diversity has proven highly resilient to foreign influences, as Mexico has been culturally synthetic from at least the beginning of its historic records. . . .Mexican creativity continues to flourish, in a wide variety of forms, ranging from contemporary art to cinema to Mexican rap music. Even in the folk arts, the number of artisans in Mexico is now at an all-time high. (p. 64)

Other scholars in addition to Barber (1996) view cultural globalization as the tension between the dualities of the global and the local, between cultural homogenization and heterogenization. For example, in his national bestseller *The Lexus and the Olive Tree*, Thomas Friedman (2000) expressed this tension as the following: “the biggest threat today to your olive tree is likely to come from the Lexus--from all the anonymous, transnational, homogenizing, standardizing market forces and technologies that make up today’s globalizing economic system” (p.34).

Commentary such as Friedman’s on “homogenizing, standardizing market forces” is often coupled with theories evolving around *standardization* and *Americanization* of the world via Hollywood, American pop culture, mass consumerism, and the dominance of English as the global tongue. Friedman maintained that globalization involves the spread of Americanization to nearly all corners of the world, similarly, Barber (1996) avowed an “American hegemony in the infotainment domain,” (p. 82) with Hollywood representing the “videology” of McWorld.

Analysts such as Legrain (2003), however, opposed Americanization theories. As evidenced by the title of his article published in the *Chronicle of Higher Education*, Legrain maintained that “globalization is not Americanization.” According to Legrain,

American “cultural imperialism” or hegemony over international markets and customs is over-exaggerated. Legrain argued that if globalization critics focused less on ‘Coca-colonization,’ they would notice rich cultural mixing that disproves fears about Americanized standardization. This cultural mixing has encouraged analysts such as Legrain (2003) and Rizvi (2000) to highlight globalization’s contribution to increased cultural diversity and “hybridization” within national and regional settings.

Robertson (1992, 1995) (as cited in Seargeant, 2005), described another variation of cultural globalization in what he termed ‘glocalization,’ when local cultures take in and reshape global forces to meet the needs of the local environment. Seargeant explained that Japan is exemplar in absorbing parts of world culture, taking them out of their own context and adapting them to a local agenda. Seargant (2005) further elaborated that prior to the 19th Century Japan had protected its culture by maintaining almost complete isolation from the rest of the world (p. 311), yet at the turn of the century became the first Asian country to open itself up to globalization. After the Second World War, Japan sought economic power (instead of military power) and borrowed ideas from the West in the areas of science, technological development, and industry and rose to be the world’s second largest economy while preserving Japanese culture at the same time (Nye, 2000, p. 122). “Rather than creating a hybrid culture separated from the mainstream of Japanese social practice, [the Japanese] produce something that is rooted firmly within an indigenous cultural tradition” (Seargeant, p. 314). Once again, Japan represents an example of ‘glocalization’ and would not match the cultural homogenization or Americanization theories within the body of literature on cultural globalization.

Moreover, commentary on the glocal (and on hybridization for that matter) often caution against one-dimensional views of globalization that solely support trends such as cultural homogenization or Americanization. According to Rizvi (2000), one-dimensional views overlook the fact that Western cultural products may be received differently in other places or even become domesticated within local traditions.

Mexican scholarship on globalization

Another, and different, cautionary note concerning globalization scholarship provided by Luke and Luke (2000) is that much of it comes from the West. “As a result, there is the risk that such intellectual work on globalization risks reproducing the very forms of academic writing and discourse that the Western academy and, more specifically, the Anglo-American disciplines are so proficient at: theorizing the other.” (p. 286). Attending to this caution, and because this study will represent both U.S. *and* Mexican students, it is critical to incorporate the views of Mexican academics into this brief review on globalization scholarship.

As previously mentioned, some economists view globalization and free trade as the path to development, while others blame neoliberal policies and free markets for increased poverty in developing countries. Dr. Ernesto Zedillo, President of Mexico from 1994-1999, believes that globalization is the key to prosperity in both the developed and the developing worlds. Zedillo received his doctorate in economics from Yale and has returned to his alma mater as the current director of the Yale Center for the Study of Globalization. In his academic role, Zedillo writes and speaks about globalization, particularly about the benefits this global phenomenon offers to the world. A press release (Fonte, n.d.) published by Lehigh University highlighted a talk Zedillo

gave to the university in which he proclaimed that globalization reduces the possibility of conflict and reduces poverty through a decrease in prices for consumers and an increase in average wages. As president, Zedillo and his predecessor Carlos Salinas de Gortari led Mexico into a post-revolutionary political environment by opening the country's economy to the outside. González (2001) stated that by the early 1990s,

Mexico chose to encourage -- instead of resist -- the economic globalization process by introducing a far-reaching program of market-orientation reforms, and later on, by seeking the institutionalization of a formal economic partnership with its previously 'distant' big neighbor, the United States, through NAFTA" (p. 141), the North American Free Trade Agreement.

Signed in 1994, to liberalize trade between Canada, the U.S., and Mexico, NAFTA resides at the center of the debate as to whether free trade between developing and developed economies ultimately benefits all parties involved. Salas (2002) contended that mainstream economists credit NAFTA with successfully developing Mexico's economy and "pulling Mexico into the twenty-first century," (p. 33) yet Salas himself attested that "NAFTA has inequality at its heart" (p. 33).

Anti-globalization movements in Mexico echo this sentiment. On January 1, 1994, the first day of NAFTA, the Zapatista Army of National Liberation (EZLN) rose up in arms against the Mexican government and demanded economic and social justice for indigenous people left behind by Mexico's agreement to free trade with the United States and Canada. Non-violent critics of globalization Victor Flores Olea and Abelardo M. Flores (1999) contended that Mexico's incorporation into neoliberal globalization formally closed the principal cycle of Mexico's 20th Century history, that of the 1910

Revolution. They blamed globalization for the country's continued poverty and concentration of capital in the hands of an elite few. Through neoliberal policies, the Mexican government terminated its post-revolutionary responsibility to redistribute land to the landless and phased out subsidies to small farmers, forcing them to compete with U.S. imports (Swanger, 2000). Flores Olea and M. Flores (1999) alleged that the principles of globalization radically oppose those of the Revolution, resulting in a true "*contrarrevolución*." "*Y toda contrarrevolución, como es sabido, significa una crisis profunda*" (p.506). [And as is well-known, counterrevolution signifies a profound crisis.]

Rise of the left

In Latin America, a recent political trend to the left highlights this growing frustration toward the perceived failure of neoliberal economic policies in decreasing poverty and improving standards of living in the region. The primary objective for this trend is to fight the exclusion of their nations from the benefits of economic integration resulting in an ever-growing proportion of the population living in poverty (Carlsen, 2005, p. 7). Countries such as Venezuela, Uruguay, Chile, Nicaragua, Bolivia, and Brazil have shown a left-leaning of leadership. On the extreme side, Venezuela's President Hugo Chávez has embarked on a campaign of domestic populism and anti-Americanism to unify Latin American countries in opposition to U.S.-led Free Trade Area of the Americas (FTAA) (p. 6). According to Carlsen (2005):

Latin America's center-left clearly sets itself off from Washington's plans for the region. Among its shared key principles are commitments to social justice, an active role of the state and a rejection of U.S. hegemony in the region. In the name of defending national sovereignty, center-left forces are seeking greater

control over natural resources, and in many countries they are confronting corporations that have gained unprecedented ground through the investment-protection clauses and increased access that resulted from neoliberal economic restructuring. (p. 7)

Former Mexican President Ernesto Zedillo (2005) argued that the cause of poor economic performance in Latin America is not the neoliberal reforms of the 1980s, rather a continuation of low savings, investment, and productivity rates in the region. Zedillo worried that if the region were to return to the leftist, protectionist past, “the biggest losers once again would be the large majority of Latin Americans” (¶2).

Zedillo’s own country has joined this leftist trend. In July 2006, Mexico elected a new president to carry the country through the next six years. Felipe Calderón won the election only by a slim margin against leftist candidate Andrés Manuel López Obrador, which caused massive protests and allegations of election fraud. López Obrador promoted a more leftist platform than did the other two presidential candidates, Felipe Calderón and Roberto Madrazo. Emphasizing poverty, López Obrador advocated more spending on social programs and education, more state-led development in impoverished areas of Mexico, and state control over the energy sector (Benton, 2006, p. 70).

Furthermore, he criticized neoliberal economic policies, demonstrated a more anti-U.S. tendency, and has frequently been compared with Hugo Chávez, the current populist president of Venezuela (Erikson, 2006, p. 19-20). Felipe Calderón, on the other hand, leans toward the neoliberal model. Although it was said that he softened his more neoliberal approach during the campaign to gain the leftist vote, he nonetheless stressed the importance of private investment, open markets, and modernization. (Benton, 2006,

p. 70) Once again, Calderón only won the election by a slight margin against the leftist candidate.

Globalization and education

As the neoliberal debate crosses national boundaries as well as political parties and presidential campaigns, education has not been omitted from such discussion; however, it has not received as much attention as political, economic, or cultural commentary on the topic in Latin American literature and literature emanating from the U.S. and other countries. The fields of economics, political science, sociology, and cultural studies have carried out much scholarship on globalization; whereas, education has lacked presence in the globalization debate. Crossley and Watson (2003) concurred that the mainstream field of educational research has focused less attention on globalization, yet argue that the field has seen significant contributions in recent years. Recent studies have focused on educational policy debates, privatization of education, the impact of new technologies on education, and citizenship and identity education.

Neoliberal educational policies, for example, have become a controversial topic. Such policies promote a competitive, market-oriented model to the management of educational institutions. According to Apple (2000), the neoliberal agenda in the United States includes policies supporting consumer choice of education through vouchers and choice plans. Morrow and Torres (2000) criticized neoliberal educational policies that aim to “restructure postsecondary educational systems along entrepreneurial lines” (p. 35) and reorganize primary and secondary education to correspond to the skills and competencies required by workers in a globalizing world.

In a similar vein as neoliberal policies, privatization of education has been argued to be caused by globalization. According to Henry, Lingard, Rizvi, and Taylor (1999), state schools are now operating more like their private counterparts to attract corporate sponsorship in order to make up for the decline in state funding. Furthermore, education in industrialized and developing countries are focusing more on economic goals aiming to produce skilled workers capable of competing in the global economy. “Education is increasingly commodified into a service” (p. 91).

Concerning Latin American countries including Mexico, globalization critics Arnove, Franz, Mollis, and Torres (2003) contended that “educational counterparts of [neoliberal] policies have included moves to decentralize and privatize public school systems (p. 324),” which in turn have negatively impacted education in the region. According to these authors, “the social safety net provided by government subsidized services in health, education, and other basic services has been removed” (p. 325). Latin American nations decreased educational and other social expenditures, and “consequently, social class differences have intensified” (p. 325).

Technological advances associated with globalization are another way in which globalization is affecting education today. New technologies such as computers, the Internet, computer software and hardware and telecommunications offer many resources for teaching and learning, yet according to Henry et al., these technologies potentially exacerbate the gap between the rich and the poor due to the inequality of access to such technologies. “In other words, an unequally technologized schooling system will contribute to a gap between those successful young people prepared as highly skilled

flexible workers for global labour markets and those learning how not to labour within local and national boundaries” (p. 94).

Due to globalization and the global economy, people have become more mobile resulting in communities and classrooms which are ethnically diverse. Scholarship on globalization and education questions what types of citizens and identities educational systems should produce in order to meet the demands of a diverse society and global economy. Henry et al. (1999) contested that there is the need to argue for citizenship goals “oriented towards the reworking of a non-chauvinistic nationalism, a conception of the common good which allow for difference and multiple identities, and the construction of global citizens who can operate effectively and ethnically across local, national and global arenas” (p. 93).

Traditionally, educational systems such as that in the U. S. aimed to produce “American” citizens loyal to the cultural ideals of the nation, in particular those ideals established by the white mainstream culture. In recent years, some conservatives in the U. S. have argued to maintain more nationalistic educational systems and have criticized the International Baccalaureate Organization in particular for its orientation toward global citizenship and peace studies, and have accused it of promoting a global world order.

Globalization and the International Baccalaureate Organization

As announced in a press release published by the International Baccalaureate Organization (IBO, 2003b) in Geneva, Switzerland on October 14, 2003, the U.S. Department of Education awarded a grant of \$1.7 million to be disbursed over three years for the establishment of the International Baccalaureate Organization’s Middle

Years Programme in six middle and high school partnerships located in disadvantaged areas in Arizona, Massachusetts, and New York. Former IBO president George Walker (2004) stated that the IB has received support in the U.S. in recent years, but that this support has been met with criticism from many conservatives.

George Archibald, for example, wrote in the January 18, 2004, edition of *The Washington Times* that “the Bush administration has begun issuing grants to help spread a United Nations-sponsored school program that aims to become a ‘universal curriculum’ for teaching global citizenship, peace studies and equality of world cultures.”

Tom DeWeese (2004) from the American Policy Center called the International Baccalaureate a “United Nations propaganda program” (§ 2) and claimed that children educated in the IB program will have no concept of the American ideals of limited government and “will be fully indoctrinated into accepting the idea of a one-world government that only recognizes the power of the state to ‘grant’ our rights” (§ 4).

Walker (2004) countered these critiques pointing out that the idea that the IBO is closely tied to the United Nations is simply wrong. Walker stated that the tension between the United Nations and the Bush Administration over the war in Iraq caused the IB to become a popular target for conservatives.

Nancy Slavato, director of education and research of Americans for Limited Government, issued a similar criticism of the IB in the June 5, 2005, edition of *The Washington Times* in an article debating the meaning of globalization. Slavato argued that from a leftist perspective, globalism entails working toward a global world order; and that from a conservative point of view, globalization should export liberty and the

free market that promotes it. Slavato stated that these two completely different meanings of the term globalization have caused much confusion and that whether someone takes a pro-globalism or anti-globalism stance depends on which meaning of the term they are referring to. In criticizing the IB, Slavato addressed the need for clarification of the meaning of globalization when discussing the International Baccalaureate program that, according to her, promotes a global world order and “does not encourage America’s unique circumstances that allow capitalism to thrive” (§ 6). Slavato concluded that “if the byproduct of globalization erodes our national sovereignty, it can be judged antithetical to freedom, and in the long run will destroy our way of life.”

As seen in the above criticisms of the IB, some U.S. conservatives fear that the IB promotes a “global world order” over “national sovereignty,” yet IB supporters such as George Walker contend that IB programs “are not intended to destroy the students’ native cultures and values but to help students lift their sights beyond their own borders” (2004, p. 30). In fact, Walker described globalization in a manner inconsistent with the “global world order” and conformity hypothesis of which U.S. conservatives accuse the IB of promoting. Walker emphasized culture difference in making sense of most people’s lives and stated that “there is little evidence that the onward march of globalization is reducing the world to a state of cultural uniformity. On the contrary, the passionate and often aggressive defense of tradition, language, and religion is stronger than ever, so we must look at ways of understanding and learning to live with diversity” (p. 13).

Globalization and the International Baccalaureate Diploma Programme Curriculum

In the *IB Diploma Programme Guide: Geography* (IBO, 2001a), globalization is described in the following manner:

The term globalization is often applied to the spread of economic, social and cultural ideas across the world, and the growing uniformity between different places that results from this spread. The consequence of globalization is a dilution of economic, social and cultural differences between places. The concept of globalization generates debate at various levels. Some commentators see it as an agent of growing EMDC government and transnational corporate influence, while others go so far as to deny globalization actually occurs. (p. 40)

IB Geography course focuses on the spatial aspects of globalization's economic, cultural, and political spheres. The course syllabus outlines lessons based on the globalization of economic activity and cultural integration and provides a detailed study of global tourism as a practical illustration of globalization. Concerning world economic integration, the syllabus provides the following learning outcomes:

Understand that world economic activity is increasingly integrated because of growing international trade, the growth of transnational corporations (TNCs), international economic agreements, trading blocs and global movements of capital. (p. 40)

Learning outcomes for cultural integration are also stated in the syllabus:

Recognize that the factors affecting cultural integration include technological change, transnational corporations (TNCs), global media networks, the Internet, tourism, migration and the actions of governments.

Recognize that the affects of cultural integration include homogenized landscapes, economic dominance and dependence, threats to cultural diversity and sovereignty, and shrinking time and space. (p. 40)

The syllabus further outlines content about global tourism as an example of globalization. Part of the learning outcomes for this section involve a cost and benefit analysis of tourism in the destination country. Both economic and social benefits are mentioned including an increase in GDP and increased cultural understanding and language learning. The costs of tourism to the destination country include economic costs such as “leakage of revenue abroad. . . and the development of wealthy tourist enclaves and neglected peripheries.” Social costs stated in the syllabus include “dilution or ‘McDonalization’ of culture, the breakdown in family values and the growth of crime, alcohol, drugs, prostitution and diseases including AIDS” (p. 41).

Globalization is also taught in the IB Diploma Programme’s anthropology course and also in the course on business and management. The *IB Diploma Programme Guide: Social and Cultural Anthropology* (IBO, 2003a) discusses globalization in a thematic unit entitled, “Processes of Change and Transformation.” The syllabus for this course defines globalization as “the spread of common symbols and structures across national and other social boundaries. Globalization and the worldwide uniformity it tends to generate are always countered by localization, which redefines globalizing forces in terms of the local context” (p. 23).

The *IBO Business and Management Guide* (IBO, 2000) and the *IB Diploma Programme guide: History* (IBO, 2001b) do not provide definitions for globalization; however, one of the learning outcomes of international marketing is to “assess the causes

and consequences of globalization” (p. 17, 30). Furthermore, the IB history guide states the following:

The study of history from an international perspective is increasingly important today. In the contemporary context, one of globalization and technological development, different cultures and societies are increasingly in contact and interdependent. Now, more than ever, there is a need for an understanding of the present as well as the past. The aim of history in the Diploma Programme is to explain trends and developments, continuity and change through time and through individual events. The course is concerned with individuals and societies in the widest context: political, social, economic, religious, technological and cultural. (p. 3)

CHAPTER III

METHOD

The purpose of this dissertation is to address the lack of research pertaining to how pre-collegiate students perceive globalization. As exploratory research, this study focuses on senior students (17-18 years of age) enrolled in the International Baccalaureate (IB) Diploma Programme at a high school in Texas, U.S.A. and seniors studying in the same program at a high school in Estado de México, México.

The IB Diploma Programme provided an ideal setting for this research because students in Mexico and Texas were enrolled in the same program and were basically receiving the same curriculum and taking the same end-of-year exams. Most significantly, these students were educated under a program that maintains international understanding as an overarching mission. By analyzing students from Mexico and Texas who were receiving a similar education steeped in international understanding, this study aims to gain an initial understanding of how students perceive globalization, and, thus, prepare for further research that would highlight the similarities and differences between the students' perceptions of and identities within globalization based on cultural, national, and local contexts.

EPISTEMOLOGICAL FRAME

This research falls under the broad umbrella of qualitative inquiry due to its exploratory nature and focuses on gaining insight into the way in which students understand and identify themselves within today's global system. Qualitative inquiry can have numerous meanings; however, in concert with Strauss and Corbin (1990), "by the term qualitative research we mean any kind of research that produces findings not

arrived at by means of statistical procedures or other means of quantification” (p. 17).

This dissertation research is an obvious fit for qualitative inquiry because the students’ own words and stories guide my quest for novel information concerning the way in which they perceive the world. According to Strauss and Corbin:

Some areas of study naturally lend themselves more to qualitative types of research, for instance, research that attempts to uncover the nature of persons’ experiences with a phenomenonQualitative methods can be used to uncover and understand what lies behind any phenomenon about which little is yet known. It can be used to gain novel and fresh slants on things about which quite a bit is already known. Also, qualitative methods can give the intricate details of phenomena that are difficult to convey with quantitative methods. (p. 19)

The methods for collecting qualitative data such as unstructured or semi-structured interviews with open-ended questions will be discussed later in this chapter; however, interpretivist inquiry further situates this research within its epistemological frame. In explaining interpretivism, it is useful to first consider more traditional ways of knowing, specifically positivism and modernism. Unlike interpretivism, these scientific traditions believe in the existence of a “Truth” and a “common denominator” for all systems of belief and value. Interpretivism, on the other hand, “assume[s] that the meaning of human action is inherent in that action, and that the task of the inquirer is to unearth that meaning” (Schwandt, 2001, p. 134). In other words, interpretivism aims to grasp meaning from the inside or from the actor’s point of view (p. 273). The “insider’s perspective” is fundamental to interpretive inquiry, thus, calls for transparency in the

researcher's own positionality in reconstructing the students' perceptions concerning globalization.

MY POSITIONALITY

Researcher positionality is a concept and practice of qualitative research that calls for the researcher to self-identify or position him or herself in relation to the research project and specifically to the individuals or groups under study. As interpretive research, I acknowledge that the findings of this dissertation are ultimately my subjective interpretations of students' perceptions of globalization. Due to the subjectivity inherent in research of this nature, researcher positionality becomes a critical consideration in interpretive, qualitative research. McCorkel and Myers (2003) contended that "the researcher's positionality affects all aspects of the research process – from the articulation of a research question to the analysis and presentation of data" (p. 199).

The implications of researcher positionality to scholarly research are tremendous, especially due to the fact that the vast majority of academic research is born out of the white-elite, male-dominated Western tradition, a tradition that produces its own values and assumptions. According to McCorkel and Myers, it becomes particularly problematic when such privileged researchers study other groups who are marginalized on the basis of class, race, and gender. "What passes as a scientific discovery about 'the Other' is often the very assumptions and narratives we used to construct our subjects and their 'difference' prior to entering the field" (p. 220). Interpretive research, thus, necessitates the specification of my positionality within this research project, exposing my values, assumptions, and position compared to those under study.

My dissertation research concerning the perceptions of globalization of high school students enrolled in the International Baccalaureate (IB) Diploma Programme requires me to specify my positionality as a researcher, in particular due to the fact that five participants in my study are from an IB school in Toluca, Mexico; and the ten participants from Amarillo High School come from varied family backgrounds such as Germany, Iran, India, Africa, Malaysia as well as other states within the U.S. Furthermore, I am about 13 years older than my participants.

Outsider's position

I will begin by stating that I am a white, female who grew up in a predominantly white, middle-class town in West Texas, U.S.A. where I attended public schools for 12 years. The students in my study are 17-18 years old and have all attended high school in a much larger city than was my experience. Furthermore, five participants in the study are Mexican nationalists who have attended private schools their whole life; and one participant is a German nationalist who has only lived in the U.S. for a few years.

The above descriptors emphasize the obvious differences that I have from the students I have chosen to study, thus, designate me as an outsider. I should point out that such a position has its advantages and disadvantages, as does that of an insider. According to O'Connor (2004), one of the advantages of being an insider is the "greater ease in establishing rapport with the study group and greater reliability in data interpretation because of a shared outlook or knowledge with the group" (p. 170). On the other hand, O'Connor claimed that an outsider can often obtain greater clarity than an insider, "the very familiarity that comes with insiderness necessitates particular caution because it can diminish the researcher's interpretive ability" (p. 170).

Insider's view

Aware of my “outsider” position, I must also outline my positionality that offers me an “insider’s” view and identification with the Mexican students. I have been involved with the Mexican culture since my undergraduate years, during which I majored in Latin American Studies, completed coursework in the Spanish language as well as Mexican history and culture, and studied abroad in Mexico. While completing a master’s degree, my primary duty as a graduate assistant was to direct correspondence between my boss and Mexican counterparts at *Universidad Anáhuac* in Mexico City. I continued this university “liaison” type of work in a subsequent job where my boss was from Mexico and my co-workers were all native Spanish speakers.

This being said, what has provided me with the greatest “insider” understanding of the Mexican culture have been my close friendships with Mexican nationalists performing graduate studies in the U.S. I have spent at least five years daily immersed in the Spanish language and Mexican culture, and I consider myself bilingual and bicultural. I have learned that identity is not static; it is fluid and ever-changing depending on the context and with whom one is communicating.

Just as my bicultural identity changes or fluctuates in various settings and with different people, I realize how my position as an insider or outsider changed depending on the setting and context of the conversations with the Mexican IB students as well as with the Amarillo High students. Dowling (2000) (as cited in O’Connor, 2004) pointed out that “‘overlapping racial, socio-economic, ethnic and other characteristics’ mean that the researcher is ‘never simply an insider or an outsider’” (p. 169). O’Connor added that

insiderness and outsidersness “simultaneously co-exist and alternate within the same interactional event” (p. 175).

Nationality

My insider and outsider positionalities (and the coexistence of the two) certainly impacted my research; therefore, I would like to discuss my nationality because I believe this aspect of my positionality might have the greatest implication to my data collection and research analysis than anything else. As I mentioned earlier, I think that I have gained a relatively high level of insider status with Mexican co-workers and close friends; however, prior to data collection I thought that I would need to be particularly aware that the Mexican IB students might not readily grant me that same status. I suspected that they might choose to save my feelings rather than express opinions, especially those that are not so complimentary of the U.S.

At this point I believed that my language skills could be of assistance. As culture is deeply embedded with language, cultural understanding and sensitivity often go hand in hand with language fluency. By establishing rapport with the students in Spanish and then by offering them the choice of conducting their interviews in Spanish, I hoped to demonstrate to the Mexican students that I have an understanding of their culture, their history, and also their possible nationalistic pride. Overall, I felt that they freely expressed themselves concerning both positive and negative viewpoints of globalization as well as their opinions concerning the U.S.

Reflexivity

As far as the implications of my nationality on my analysis and interpretation of the students’ perceptions of globalization, I believe that the only way for me to ensure a

quality research endeavor is to heed the advice of McCorkel and Meyers (2003) and practice what they refer to as “strong reflexivity.” They state that, “strong reflexivity . . . requires the researcher to subject herself to the same level of scrutiny as she directs to her respondents” (p. 205).

I am aware that my personal outlook on the focus of my research topic inevitably guided the construction of my research questions as well as my data analysis and final conclusions. In the introductory chapter of this dissertation, I provide a personal rationale for this study in which I briefly explain my perceptions of globalization prior to formerly researching the subject. In the final chapter, I provide reflective remarks on my personal perception of globalization after completing this study. In doing so, I aim to expose the subjectivity of my research in order to increase the value of my work.

INSTRUMENTATION

In order to produce the students’ own words (instead of numbers) as data (Crossley & Vulliamy, 1996), this study utilized qualitative research methods including questionnaires and interviews with open-ended questions (Erlandson, Harris, Skipper, & Allen, 1993; Hinrichs, 2003). As said by Bryman (2004), “the interview is probably the most widely employed method in qualitative research (p. 312).” Qualitative interviews enable the interviewer to glean elaborative text for analyzing the actual words and thoughts of the research participants. According to Bryman (p. 313), the flexible, qualitative interview (verses the structured interview utilized in quantitative research), promises the following benefits:

- (a) There is an emphasis on greater generality in the formulation of initial research ideas and on interviewees’ own perspectives. . . .
- (b) There is much

greater interest in the interviewees' point of view. . . . (c) 'Rambling' or going off at tangents is often encouraged -- it gives insight into what the interviewee sees as relevant and important. . . . (d) Interviewers can depart significantly from any schedule or guide that is being used. (p. 313)

There are two main types of qualitative interviews, the most common of which I selected for this research and will discuss in a moment. At present, it is important to state the role of the questionnaire and provide information on this preliminary component of instrumentation used in this research project. In essence, the questionnaires served to gain an initial understanding of the students' views from which to formulate questions for the in-depth interviewing. They also prepared the students for the interviews, initiating them into the research project by both corresponding with me and their IB directors concerning the project and allowing them to begin thinking about globalization.

Questionnaires

Three questionnaires formed the written portion of the data collection. The questionnaires served to prepare the students and myself (the researcher) for elaborative, descriptive interviews. All questionnaires were sent via e-mail to Mr. Gary Biggers, IB director at Amarillo High School and to Mr. David Lee, IB director at Tecnológico de Monterrey – Campus Toluca. The questionnaires sent to the Mexican site contained English and Spanish translations of the questions, and the students chose the language they wanted to use in answering.

The first questionnaire

The first questionnaire requested basic background information from the students. The purpose of the first questionnaire was to gain an initial understanding of

each individual participant including their family backgrounds, socio-economic status, and experiences that might contribute to their international understanding (and thus perception of globalization) as well as their experience in the IB Diploma Programme. Some of the questions were inspired by Clarke's (2004) study on the levels of global awareness and attitudes toward internationalism summarized in Chapter II of this dissertation. (Certain questions below will make more sense after reading more about the International Baccalaureate Organization in Chapter IV of this dissertation). The first questionnaire contained the following questions:

1. How old are you?
2. Please check: Male ____ Female ____
3. Where were you born? Please list the city, state, and country.
4. What are the occupations of your parents?
5. In what cities/countries have you lived?
6. Please describe your travel experiences within your country and outside of your country. If you have not traveled outside your country, please state that you have not done so.
7. Have you ever attended a bilingual school? If so, when did you attend this school? What languages did you study in the school?
8. How long have you been in the IB program?
9. Why did you or your parents decide to enroll you in the IB?
10. What do you think the benefits of studying the IB are?
11. What is the greatest thing you have learned from IB?

12. What is the topic of your extended study?
13. What CAS (Community, Action and Service) project(s) are you involved in?
14. Do you plan on attending a college or university after you graduate from high school? If yes, what is the name of the college/university and where is it located?
15. What would you like to study in college?
16. While in college, would you consider studying in another country other than your own for several weeks, a semester, or a year or more? If yes, what country or countries would you choose and why?
17. What are your future goals after college?
18. Would you consider living in another country other than your own after graduation from college? If yes, what country? Why would you choose this country?
19. Do you listen to music from other cultures or countries? If so, what kind of music is it and where does it come from?
20. Do you watch movies or television shows from other cultures or countries? If so, what kind of movies or television shows are they and where do they come from?
21. Do you have friends from a different *culture* other than your own? If so, describe the culture of your friend.
22. Do you have friends from a different *country* other than your own? If so, how often do you communicate with this person or persons? How do you communicate with them (in person, e-mail, telephone, letters, travel)?

The second and third questionnaires

The second and third questionnaires pertained more to the students' actual perceptions of globalization. The purpose of the second questionnaire was to incite the students to write about certain topics associated with globalization such as the United Nations and NAFTA (the free trade agreement between Mexico, the United States, and Canada). Questions pertaining to what the students considered to be the most significant events in their country and world during the last five years encouraged the students to write about world and domestic issues. The second questionnaire contained the following questions:

1. Do you know what NAFTA (North American Free Trade Agreement) is?
If so, please tell what you know about it and whether you think it is a positive or negative thing.
2. Do you know what the United Nations is? If so, please tell what you know about it and whether you think it is a positive or negative thing.
3. What do you think has been the most significant event(s) taking place in your *country* in the past two to five years? Please describe these events and provide your opinion about them. How do you think these events affect you and others in the world?
4. What do you think has been the most significant event(s) taking place in the *world* in the past five years? Please describe these events and provide your opinion about them. How do you think these events affect you and others in the world?

Finally, the third questionnaire pertained specifically to the students' views of globalization and contained the following questions:

1. Define globalization.
2. What do you think the cause of globalization is?
3. Do you think there are advantages of globalization? If so, please describe.
4. Do you think there are disadvantages of globalization? If so, please describe.
5. Why do you think you define globalization and its advantages and disadvantages the way that you described in the above questions? For example, do you think that any of your IB teachers, IB textbooks, non-IB teachers, non-IB textbooks, parents, friends, experiences, the news/media, or anything else helped you to formulate your perception of globalization?

Many of the students wrote lengthier, detailed answers to the questionnaires, while others provided concise, definitional-style responses. The questionnaires indeed yielded useful data although follow-up explanations were necessary for garnering a more complete interpretation of the students' viewpoints. For this reason, the questionnaires were undoubtedly valuable in constructing the interview protocols.

Semi-structured interviews

The aim of interviews was to probe and expand upon the students' explanations of globalization provided in the preliminary questionnaires. In this manner, the students had time to think alone while writing responses to their questionnaires, which resulted in higher comfort levels and greater elaboration during the interviews.

As previously stated, the questionnaires formed the basis for preparing the interview protocol. Not all methods of interviewing utilize an interview protocol;

however, the method I chose allows the interviewer to “refer to a sheet containing key areas to be covered in the interview,” yet maintains flexibility that enables the interviewer “to insert other questions into the interview in order to capture elaborations (Burnard, 2005, p. 5).” This form of qualitative interview is called “the semi-structured interview.”

The two main types of interviews in qualitative interviewing are: the unstructured interview and the semi-structured interview. As Bryman (2004) explained, the unstructured interview is more like a conversation. “There may be just a single question that the interviewer asks and the interviewee is then allowed to respond freely, with the interviewer simply responding to points that seem worthy of being followed up (p.314).” During the semi-structured interview, on the other hand, the researcher consults an “interview guide” or protocol which allows the interviewee considerable leeway in how to respond. According to Brymann:

Questions may not follow on exactly in the way outlined on the schedule.

Questions that are not included in the guide may be asked as they pick up on things said by interviewees. But, by and large, all of the questions will be asked and a similar wording will be used from interviewee to interviewee. (p. 314)

DATA COLLECTION PROCEDURES

Site Selection

Amarillo High School in Amarillo, Texas and Tecnológico de Monterrey – Campus Toluca located outside Mexico City, Mexico in the state of Estado de México served as the sites for this study. These two schools were chosen based on my contacts within each school, and due to the fact that both schools offer the International

Baccalaureate Diploma Programme to students in their final two years of pre-collegiate education (equivalent to the 11th and 12th grades in the U.S. educational system).

Participant selection

Because this preliminary study does not aim to generalize findings to a common population, the students for this research project were chosen through *purposive sampling* (Erlandson, Harris, Skipper, & Allen, 1993), rather than *random sampling* often utilized in quantitative, statistical research. According to Erlandson, et al, “purposive and directed sampling through human instrumentation increases the range of data exposed and maximizes the researcher’s ability to identify emerging themes that take adequate account of contextual conditions and cultural norms” (p. 82). This being said, the sample for this research was specifically selected from two IB schools and included a total of 15 students (17-18 years of age) enrolled in their final year of the Diploma Programme. The students were selected based on recommendations of the IB directors from Amarillo High School and Tecnológico de Monterrey – Campus Toluca,, as well as student interest and willingness to participate. Ten students (9 girls and 1 boy) participated from Amarillo and 5 students (3 girls and 2 boys) participated from Toluca.

Questionnaires

The first questionnaire was e-mailed to Mr. Gary Biggers, IB director at Amarillo High School and to Mr. David Lee, IB director at Tecnológico de Monterrey – Campus Toluca. The first questionnaire requested basic background information from the students and did not need to be completed under the supervision of a teacher. Moreover, due to the non-sensitive nature of this particular questionnaire, the students were able to e-mail their responses directly to me. The second and third questionnaires were also

e-mailed to the IB directors, who then required the students to complete and return them during class so that answers would not be discussed or researched on the Internet.

Instructions attached to the second and third questionnaires informed the students that there were no right or wrong answers and that although responses should contain at least 3 or 4 sentences, lengthier explanations would be greatly appreciated.

Site visits

In order to conduct in-depth interviews with students, teachers, and IB coordinators; the final and most comprehensive stage of the research was performed through site visits to the schools in Amarillo, Texas and Toluca, Mexico. First, I decided to perform interviews with the students from Amarillo High School. My reasoning for this was that I felt I should be extra prepared for international research, which I considered might present challenges or issues beyond the scope of research performed in my own country and state. The visits to Amarillo High School took place from December 29 through January 5, 2006. Due to the Christmas holidays, a portion of these interviews were conducted outside of the school; the remaining were conducted in Mr. Biggers' classroom. The interviews in Mexico took place from January 16 – 20, 2006. All took place on the campus of Tecnológico de Monterrey.

I should interject that during both site visits I kept a log of activities, observations, and informal conversations as well as notes after each interview. Furthermore, before traveling to Mexico, I prepared a pre-trip report to increase my knowledge of the Mexican educational system, both public and private, and to increase my knowledge of the International Baccalaureate (IB) in Mexico. In addition to the pre-trip information on Mexico, more detailed information concerning each site has been

included in Chapter IV, yet much of the information provided in this section on data analysis has been extracted from my personal log notes including the subsequent paragraphs on the interview process.

Interviewing

Before interviewing, I reflected upon my research questions: (a) How do IB students perceive and what are their attitudes toward globalization? (b) How do IB students identify themselves within the world system? In the second and particularly the third questionnaire, I had asked the students to define globalization, its causes, advantages and disadvantages; and why the students defined globalization the way they did. These open-ended questions directly targeted my research questions without putting words into the students' mouths. I did not ask specific questions related to the literature such as, "Do you think globalization is more of an economic, cultural, or political phenomenon?" or "Do you think globalization creates poverty or increases the standard of living for the developing world?" I did not want to ask such direct questions during the interviews.

In staying true to the aims of qualitative research, I chose to perform semi-structured interviewing, which would allow me to enter the interview with a pre-drafted protocol, but to keep the questions open-ended and flexible. I asked the students to further explain some of their written responses from the preliminary questionnaires. Thus, I drafted each student's interview protocol separately based on their individual

responses from the written questionnaires. During the interviews, I asked questions such as the following:

1. What did you mean by ____?
2. Would you please expand on ____?
3. Could you provide me an example of ____?
4. Can you think of any other advantages to globalization?

In this manner, I felt that I could obtain rich descriptions from the interviews that would expand upon how the students' described globalization in their brief, written responses. Furthermore, I made sure to continuously inquire where the students' ideas and beliefs came from, and I also asked a few general questions of all the students that I had not originally asked in the questionnaires.

1. Where are your parents from?
2. Do you speak another language besides English?
3. What classes have you taken at school that have mentioned globalization?
4. Can you explain to me how globalization was described in any of your classes?
5. Do you think the advantages of globalization outweigh the disadvantages or visa versa?
6. How they think the world will function in 25 years? (I thought this question would invoke further explanation of how they perceive globalization).
7. Imagine 30 years down the road when you are about 48 or 50 years

old. Imagine that you could be in some major leadership position. Would you prefer to be mayor of your city, governor of your state, president of your country, or president/leader of some world organization? Why?” (I thought this question would help me understand if they are more nationalist or globalist).

8. Overall, how do you feel about globalization?”

I should clarify that the interviews in Mexico were conducted with the same process as described above. Furthermore, the interviews at both Amarillo and Toluca took place in private, quiet rooms; and all of the students were overwhelmingly polite and eager to participate in the interviews. The interviews averaged 45 minutes each; and all were tape recorded with consent from both the students and their parents. Finally, all of the interviews were transcribed completely. The interviews from Amarillo High were transcribed before the site visit to Toluca. Part of one interview in Mexico was conducted in Spanish and also transcribed in Spanish.

In addition to maintaining log notes of activities and conversations as previously mentioned, I also began analysis of the data from the beginning of data collection. By jotting down ideas and observations in an analysis memo between and after interviews, I initiated the analysis process early on in the research endeavor as is expected with qualitative research. As stated by Erlandson et al. (1993), “the collection and analysis of the data obtained go hand-in-hand (p. 111). . . . The first aspect of [analysis] involves data analysis at the research site during data collection (p. 113).” Once all of the interviews were transcribed and thoroughly reviewed, I began more fervent data analysis. It should be noted that interviews conducted and transcribed in Spanish were

analyzed in Spanish. Only direct quotes used in the final dissertation were translated into English.

DATA ANALYSIS

As previously mentioned, this study utilized globalization theories to formulate the questionnaire and interview questions, yet effort was given to maintain flexibility in data collection. The same flexibility and openness was applied to data analysis in order to allow hypotheses, themes, and theories to emerge from the data (Crossley & Vulliamy, 1996). For example, concepts such as Americanization provided reference points from which to analyze data, yet caution was taken not to blindly reproduce and categorize students' perceptions into broad, metanarratives often found throughout the literature on globalization. Efforts were given to uncover cultural and contextual meaning-making of the purposive sample of IB students selected for this study.

In order to ensure that hypotheses emerged from the data instead of predicted and constricted students' perceptions into totalizing preconceived notions, analysis methods of Lincoln and Guba (1985) (as cited in Erlandson et al., 1993) were chosen for this study. The questionnaires and interviews were analyzed using the following analysis elements: (a) *unitizing data* and (b) *emergent category designation*. (p. 116)

Unitizing data

Unitizing data requires the disaggregation of data into “the smallest pieces of information that may stand alone as independent thoughts” (p. 117). The first round of unitizing the data was performed by hand without the assistance of software designed for qualitative research. Each transcript was dissected line by line into units or “codes”

associated with the minute thoughts or ideas embedded within the text. According to Miles and Huberman (1994):

Codes are tags or labels for assigning units of meaning to the descriptive or inferential information compiled during a study. Codes usually are attached to ‘chunks’ of varying size – words, phrases, sentences, or whole paragraphs, connected or unconnected to a specific setting. (p. 56)

Emergent category designation

After unitizing or coding the data by hand, the process of emergent category designation also was first applied by hand. This process involved sorting the units into categories, which were then assigned a title or description. In working through all 15 transcripts, the coding and categories changed and emerged into more descriptive categories. Advice by Erlandson et al. states, “it is vital that the researcher not confine him – or herself to the original categories. One must allow new categories to emerge and old categories to dissipate as empty sets (p. 119).”

The second round of category designation involved the use of computer software, *Atlas.ti* version 5.0.66. Each transcript was uploaded into the software and once again coded line by line. Some of the initial codes were used as well as new, more revealing ones, and original and new categories were once again created and assigned titles. The advantage of using the computer software was that it enabled the creation of summary reports which include: (a) detailed the frequency of each category, (b) listed each quote or code associated with a particular category, and (c) reported the names of the individuals to whom the quotes belonged. Through the meticulous process of redefining categories and studying the corresponding reports, the analysis began to divulge

“working hypotheses” pertaining to the students’ views on globalization. According to Erlandson et al.,

In essence, this amounts to ‘looking at your fish’ to determine what themes emerge or recur. The data are sorted through in a variety of ways resulting in a variety of interpretations. The researcher selects the hypotheses that seem to best represent the constructions presented by the data sources. (p. 115)

Additional analysis

Next, I conducted additional analysis to assure the trustworthiness of my study. By referring back to my coding reports, I searched for alternative categories and themes that a majority of the students frequently discussed. The following three themes resulted from this search: (a) technology (b) cultural awareness, and (c) cooperation and communication between nations and diverse cultures. However, the themes of technology, cultural awareness, and cooperation and communication were much less developed and cohesive than the key findings. Although the students discussed topics related to these themes in a less critical light than they did the major findings detailed in Chapter VI, these themes did not result in a complete alternative interpretation of the data.

TRUSTWORTHINESS AND CREDIBILITY

Triangulation

Along with the additional analysis that was performed, *triangulation of methods* and an *audit trail* also were employed to establish trustworthiness and credibility of the study. Triangulation involves the collection of information from different points of view through “different questions, different sources, and different methods” (Erlandson et al.,

p. 31). As mentioned in the instrumentation section, both questionnaires and interviews with open-ended questions were used to collect data. Furthermore, student responses were checked against questioning of IB teachers and directors as well as review of IB curriculum.

Audit trail

Erlandson et al. asserted that “the audit trail leads to dependability and confirmability by allowing an auditor to determine the trustworthiness of the study (p. 148).” Lincoln and Guba (1985) (as cited in Erlandson et al., 1993, p. 148-149), recommended six categories of materials to be included in the audit trail. Utilizing a correspondence category of my own and four of Lincoln’s and Guba’s categories, the following lists the records and materials I maintained and filed to ensure the trustworthiness of this dissertation research:

Raw data

1. Hand-written and e-mailed questionnaires from the students
2. Audio recordings of interviews
3. Pre-edited, original transcriptions of the audio recordings
4. Interview guides

Data reduction and analysis products

1. Hand-written coding and category designation notes
2. Computer coding and category designation reports

Data reconstruction and synthesis products

1. Category analysis reports and hand-written notes
2. Analysis memo

Process notes

1. Dissertation committee meeting notes
2. Literature review notes
3. Site visit log
4. Interview notes

Correspondence

1. E-mail correspondence with committee members, IB directors, student participants, and other research informants.

CHAPTER IV

CONTEXT FOR THE STUDY

This chapter provides in-depth context for this dissertation research. Educational systems in both Mexico and the U.S. have been outlined as well as explanation of the International Baccalaureate Organization. Furthermore, this chapter presents information pertaining to the IB Diploma Programmes at the two sites for this study: Tecnológico de Monterrey – Campus Toluca and Amarillo High School.

EDUCATION IN MEXICO

Basic country facts

Mexico (officially named *Estados Unidos Mexicanos* [United Mexican States]) is a predominantly Catholic, Spanish-speaking country situated south of the U.S. With 31 states and a federal district, Mexico is slightly less than three times the size of Texas (CIA World Factbook, n.d.).

According to the CIA World Factbook, the population estimate for Mexico reached 107,449,525 inhabitants in 2006 with a growth rate of 1.16%. Sixty percent of the Mexican population is *mestizo* (Amerindian-Spanish), 30% Amerindian, 9% white, and 1% other. Eighty-nine percent of Mexicans belong to the Roman Catholic faith, 6% are Protestant, and 5% belong to other religions.

Additional statistics published by the CIA World Factbook provide a general picture of Mexico's demographics. The literacy rate in Mexico is 92.2% (2003 estimate). With a median age of 25.3 years (2006 estimate), a majority of the population is of working age, yet unfortunately employment is not so easily found. The unemployment rate in Mexico is 3.6%; however, the underemployment rate is approximately 25% (2005

estimate), and a startling 40% (2003 estimate) of the population lives below the poverty line. Eighteen percent of the labor force work in agriculture, 24% in industry, and 58% in services (2003 estimates).

According to the CIA World Factbook (n.d.), “Mexico has a free market economy that recently entered the trillion dollar class. It contains a mixture of modern and outmoded industry and agriculture, increasingly dominated by the private sector.” Furthermore, “Mexico has 12 free trade agreements with over 40 countries including, Guatemala, Honduras, El Salvador, the European Free Trade Area, and Japan, putting more than 90% of trade under free trade agreements.” Although trade with the U.S. and Canada “has tripled since the implementation of NAFTA in 1994,” the per capita income disparity between Mexico and the U.S. remains quite drastic. Mexico’s per capita GDP is \$10,000 (2005 est.) compared to \$42,000 in the United States. (CIA World Factbook, n.d.)

Brief history of Mexican education

Prior to the Spanish conquest in 1519, the Aztecs dominated education in pre-colonial Mexico (Erickson, 2002). During the Spanish colonial period (1521-1821), the Catholic Church controlled the educational system through the establishment of numerous educational institutions and through the founding of the first university, the Royal and Pontifical University, in 1551 (Andrade de Herrera, 1996). Various clerical orders such as the Franciscans, Augustinians, Dominicans, and the Jesuits aimed to educate the masses of indigenous peoples with emphasis placed on religious education and the eradication of native language and culture (Erickson, 2002).

According to Andrade de Herrera (1996), after Mexico won independence from Spain in 1821, the new country's political climate was characterized by strife between two opposing parties: the Conservative and Liberal parties. The liberals aimed to take control away from the Catholic Church and give the government authority over the educational system. In 1857, under the leadership of Benito Juárez and other liberal reformists, a new constitution was adopted that proclaimed that education should be free, compulsory, and secular (Erickson). After the Mexican Revolution, the Constitution of 1917 further reformed the Mexican educational system by granting the federal government central authority over public education and also making all private schools subject to federal supervision (McLaughlin, 2002).

Written in 1917 at the end of the Mexican Revolution, Mexico's constitution provides the modern foundation of the nation's public educational system. Article 3 of the Constitution states that "public education should be compulsory, secular, nationalist, humanist, integral, objective, and democratic" (Torres & Pescador, 2000, p. 70). Every person is entitled to public education; and attendance to primary and lower secondary (junior high) is free and mandatory. In 1992, compulsory education in Mexico was extended through the ninth grade.

Educational governance, funding and organization

Governance and funding

The primary actors over education in Mexico are the national Ministry of Education (*Secretaría de Educación Pública* [SEP]), and the national teachers' union (*Sindicato Nacional de Trabajadores de la Educación* [SNTE]). International organizations such as "the World Bank and the Inter-American Development Bank also

have a major and longstanding presence in Mexican education” (Santibañez, Vernez, & Razquin, 2005). Created in 1921 to supervise federal, private, and parochial schools (Erickson, 2002), the SEP sets the national curriculum, selects textbooks, hires and fires school personnel, determines salary schedules, and promotes national identity and patriotism (Erickson). Even though Mexico decentralized the basic education system in 1992, SEP still maintains central decision-making over education (Santibañez et al.).

Decentralization

A major theme in Mexican education is that of decentralization. Following educational reform that began in the late 1980s, in 1992 the federal government transferred responsibility over basic and teacher education to the 31 Mexican states. As a part of this reform, the Federal Congress amended Article 3 of the 1917 Constitution to extend compulsory education to the ninth grade and approved the General Education Law of 1993. According to Ornelas (2000), “the underlying goal found in these documents identifies the expectation that through decentralization federalism will be strengthened and consequently raise the quality of, and equity in, education” (p. 427). The states now assume a larger influence over education, especially in terms of implementation; however, the federal government still controls policy over education in Mexico. In other words, “there has been a decentralization of management functions, but a centralization of decision-making power” (p. 432).

As a result of the decentralization reform laws, Articles 12, 13, and 14 of the General Education Law of 1993 divide educational responsibilities between the federal and state governments in the following manner. As summarized from the work of Ornelas (2000), (a) The federal government through SEP controls basic education and

teacher training curricula, professional development and in-service training of teachers, the national school calendar, free textbooks, the system of credits and educational equivalents, planning, programming, and evaluation, and cultural relations with other countries. (b) The state governments implement basic educational services and teacher training services, propose to SEP regional curricular contents, adjust the school calendar to local needs, and implement teacher in-service training according to SEP guidelines. (c) Both jurisdictions acknowledge studies done outside the country, publish books beyond the official ones, provide library services, promote educational research, promote physical and cultural activities, and enforce the General Education Law. (p. 433)

Funding

As the governance of schools is divided between state and federal entities (as well as autonomous and private institutions), so is the funding of education in Mexico. As defined in the *Glosario* section of SEP's publication "*Sistema educativo de los Estados Unidos Mexicanos: Principales cifras, ciclo escolar 2003-2004*," state and federal schools are administered and financed by state and federal governments; whereas, autonomous institutions such as the Universidad Nacional Autónoma de México (UNAM) are administered by their own faculty, yet receive federal and state subsidies. On the other hand, private schools (*escuelas particulares*) are administered and financed through private means. Additional distinctions between types of schools and their enrollment numbers will be discussed later in this paper; however, it should be noted that private education in Mexico is divided into the same educational levels as is public education.

Organization

The Mexican educational system is divided into four main levels: (a) *primaria* (elementary), which consists of grades 1 through 6, (b) *secundaria* (lower secondary or junior high school) for grades 7 through 9; (c) *preparatoria* (upper secondary or high school) for grades 10 through 12; and (d) *educación superior* (higher education), which is divided into universities, technological institutes, and teachers' colleges. *Primaria* and *secundaria*, as well as preschool education, are part of *educación básica*. Education at the *primaria* and *secundaria* levels is federally funded and mandated; whereas, *preparatoria* is neither mandatory nor completely funded. Higher education in most states is free.

Secundaria consists of three choices of school types. The main type provides (a) an extension of the basic elementary education. The other two options are (b) the *secundaria técnica*, which provides vocational training for noncollege bound students, and (c) the *telesecundaria*, a distance education program for rural schools (McLaughlin, 2002).

Preparatoria, also called *educación media superior*, is divided into two tracks: (a) the *profesional técnico*, which trains students for a technical vocation, and (b) the *bachillerato*, which prepares students for higher education and enrolls almost 90% of students studying in preparatorias (SEP, 2005). In the majority of preparatorias, students must select one of the following areas: physical-mathematics, chemical-biological, economic-administrative, or the humanities (Andrade de Herrera, 1996). Because matriculation at the *preparatoria* level is not mandatory, many students drop out of the educational system before reaching this level. According to Mexico's Ministry of

Education (*Secretaria de Educación Pública* [SEP], 2005), 88.2 % of the Mexican population aged 12 to 15 was attending secundaria schools in 2004-2005 with a drop-out rate of 7.1%. In stark comparison, only 54.9% of the Mexican population aged 16-18 was enrolled in preparatoria during the 2004-2005 school cycle, of which 17% dropped-out before completion.

Enrollment in public and private schools in Mexico

Additional statistical information published about the 2004-2005 school year by SEP (2005) provides a quantitative overview of the country's educational system. In 2004-2005, 31.8 million students, equivalent to approximately 30.2% of Mexico's population, attended preschool through higher education in both public and private schools in Mexico. During the 2004-2005 school year, 87.1% of the student population attended public schools (72.1% attended state schools, 10.4% federal schools, and 4.6% autonomous schools). Only 12.9% of the total student population was enrolled in private schools; however, 26% of students studying in college bound bachillerato programs such as the IB were enrolled in private preparatorias. Table 1 below provides a breakdown of the 31.8 million students enrolled in educational institutions in Mexico during the 2004-2005 school year.

Table 1
Distribution of Education in Mexico 2004-2005

Level	Public	Private
All levels	27, 706, 498	4, 110, 404
Preescolar (Pre-K)	3, 563, 037	523, 791
Primaria (Grades 1-6)	13, 471, 418	1, 181, 461
Secundaria (Grades 7-9)	5, 450, 418	443, 940
Preparatoria (Grades 10-12)	2, 819, 493	728, 431
Bachillerato	2, 520, 432	664, 657
Técnico Profesional	290, 091	69, 835
Capacitación para el trabajo	1, 604, 142	780, 716
Educación Superior	1, 556,885	765, 896

Note. The information provided in this table was calculated from SEP's publication titled "*Sistema educativo de los Estados Unidos Mexicanos: Principales cifras, ciclo escolar 2004-2005.*"

Comparison of Mexican and Canadian/American educational systems

Comparing the Canadian and American educational systems to that of Mexico provides a further understanding of education in Mexico. As outlined by Mexico Connect (2005), both the Mexican and Canadian/American systems have secular, public education where church and state must remain separate under the law. Furthermore, Mexico's national educational median is 5 to 6 years compared to nearly 12 years in Canada and the United States. The majority of Mexican primary school teachers have completed a junior high education plus a teachers' college, and high school and university teachers and professors are able to teach with undergraduate degrees. Whereas in the United States and Canada, all K-12 teachers have an undergraduate degree, and all university faculty have advanced degrees.

The Mexican system is based on the French/Spanish systems where deductive reasoning and a broad, general education is valued. Education in Canada and the U.S. is

based on the British system, which emphasizes practical education and a focus on concepts and problem solving rather than memorizing general information.

Mexico produces citizens and employees who have an excellent general knowledge of the world, Mexico, culture, and current affairs. But also produces people who have learned to conform. . . Canada and the U.S. produce citizens and employees who are well trained in specific areas. . . However, they are usually limited in their general knowledge and interests beyond what they have specialized in during their education. (“Comparison of Mexican and Canada/US Education,” 2005, ¶9-10)

EDUCATION IN THE UNITED STATES

Basic country facts

The United States of America consists of a population of 298, 444, 215 people (CIA World Factbook, n.d.) from a variety of ethnicities and religious backgrounds. White inhabitants make up 81.7% of the population, black 12.9%, Asian 4.2%, Amerindian and native Alaskan 1%, native Hawaiian and other Pacific islanders 0.2% (2003 estimates), and Hispanic 14% (U.S. Census Bureau 2005 estimate). The nation is predominantly Christian (Protestant 52% and Roman Catholic 24%); 2% of the population is Mormon, 1% Jewish, 1% Muslim, 10% other, and 10% no religious affiliation (CIA World Factbook 2002 estimate). The median age range of the American population is 36.5 years with a population growth rate of 0.19% and a literacy rate of 99% (2006 estimates).

According to the CIA World Factbook, the United States’ market-oriented economy is “the largest and most technologically powerful economy in the world” with

a GDP of \$12.36 trillion and a per capita GDP of \$42,000. Under this economy, 5.1% of the working population is unemployed (2005 estimate), and 12% live below the poverty line (2004 estimate). Furthermore, 1% of the labor force work in agriculture, 20.4% industry, and 78.7% services (2005 estimates).

Brief history of U.S. education

According to an article published in the Microsoft® Encarta® Online Encyclopedia 2006 titled, “Public Education in the United States,” schooling in the U.S. began as early as the 1600s when the colonies were being developed but was primarily offered to the wealthy by private tutors or private institutions. The Boston Latin School, founded in 1635, was the first publicly funded U.S. school; however, public education in the U.S. did not gain momentum until the first half of the 19th century. Prior to the 19th century, Thomas Jefferson proposed education for all through the creation of publicly funded schools. Although Jefferson’s 1779 proposal was not widely supported, his idea laid the foundation for the common-school movement of the 1830s and 1840s. At this time, reformist educators Horace Mann from Massachusetts and Henry Barnard from Connecticut aimed to increase educational opportunities for all children and sought to establish laws for compulsory attendance of elementary aged students. In 1852, Massachusetts passed the first compulsory education laws, and by 1918, all states mandated children to at least attend elementary school. Furthermore, in 1925, the Supreme Court ruled that children were allowed to attend private schools, most of which attended private Catholic schools. (Public Education in the United States, n.d.). Today, education in the U.S. is compulsory until age 16 or 18, depending on the state.

Educational governance, funding, and organization

Governance

Education in the U.S. follows of decentralized system. Responsibility and financing of education in the U.S. belongs predominately to local and state governments (U.S. Dept. of Ed., n.d.1). According to the United States Department of Education, local governments or school districts oversee the daily operations of schools as well as funding, curricula, teaching, and certain policymaking set through local school boards. On the other hand, state governments regulate public primary and secondary education and often times supervise curricula, standards, assessments, and procedures through boards of education and state departments such as the Texas Education Agency (TEA) based in Austin, Texas. Finally, the federal government's official educational mission is as follows: "to ensure equal access to education and to promote educational excellence throughout the Nation" (U.S. Dept. of Ed., n.d.2., ¶10). The Department was originally created in 1867 to assemble data on schools and teaching to help improve schooling throughout the country. This original role continues today; however, in fulfillment of its mission, the federal government also maintains a tradition of providing funding for targeted areas of education such as assistance to veterans and disadvantaged children. (U.S. Dept. of Ed., n.d.1).

Funding

As previously stated, state and local governments in the U.S. have more authority over and, thus, provide more funding for primary and secondary education than does the federal government. According to the U.S. Department of Education (n.d.1), out of approximately \$909 million dollars of educational expenditure nationwide during the

2004-2005 school cycle, less than 10% is allocated by the federal government. The remaining amount is divided between the state and local governments. In fact, during this same school year, a report published in 2006 by the office of Texas Comptroller Carole Strayhorn verified that the State of Texas provided 38.6% of educational funding, while local governments in Texas afforded 50.5% of the funding (primarily through local taxes) to K-12 public schools in 2004-2005. (Texas Comptroller of Public Accounts, n.d.)

In addition to public schools, private educational institutions also operate in the U.S., yet are funded by private means. Furthermore, any religious affiliation of private schools is not recognized by the government due to the separation of church and state in the U.S. However, regardless of whether schools are governed and financed by public or private monies, both have varying grade level structures of the first 12 years of schooling.

Organization

According to the U.S. Department of Education (n.d.3), the U.S. educational system consists of one or two years of pre-school education (including Kindergarten), 12 years of regular schooling beginning with 1st grade and ending with 12th grade, and 4 levels of higher education: associate, bachelor, master, and doctorate.

Variations of the regular school structure occur through the country and typically consist of 4 main divisions (not including pre-school and Kindergarten): (a) Primary or elementary education can range from 1st grade through 4th, 5th, or 6th. (b) Upper elementary or middle school has gained popularity in the United States and can begin with grades 4th, 5th, or 6th and end with 6th, 7th, or 8th. Subsequently, (c) lower secondary

or junior high school can consist of 6th, 7th, 8th, and 9th; and (d) upper secondary or high school can begin with 8th, 9th, or 10th and end at the 12th grade. Once again, compulsory education in the United States varies by state laws; however, a majority of 30 states including Texas end compulsory education at age 16; 9 states end at age 17; and 11 states plus the District of Columbia end compulsory education at age 18. (U.S. Dept. of Ed., n.d.3).

During the 2004-2005 school year, the total enrollment of students studying in both public and private schools from Pre-Kindergarten to professional and graduate studies was approximately 71.9 million, equivalent to 24% percent of the nation's population. According to Table 2 below, approximately 61.24 million attended public schools and about 10.62 million were enrolled in private institutions across the nation. In other words, 85.3% of the total school population attended public schools during the 2004-2005 school cycle while 14.7% attended private educational institutions. Pertaining to upper secondary, slightly less than 1% of high school aged students attended private high schools in 2004-2005.

Table 2
Distribution of Education in the United States 2004-2005

Level	Public	Private
All levels	61, 250,000	10, 615, 000
Grades PreK-8	33, 686, 000	4, 910, 000
Grades 9-12	14, 584, 000	1, 414, 000
Higher Education	12, 980, 000	4, 292, 000

Note. The information provided in this table was abstracted from the Digest of Education Statistics Tables and Figures 2005, National Center for Education Statistics (NCES). As stated on the original table, the data for fall 2004 was projected.

INTERNATIONAL BACCALAUREATE ORGANIZATION (IBO)

History of the International Baccalaureate Organization

The International Baccalaureate Organization (IBO) is a non-profit educational organization founded in 1968 in Geneva, Switzerland. Currently the headquarters of the IBO, Geneva was situated as the ideal birthplace of what is now one of the most well known and rapidly growing international education organizations in the world. The following passages briefly outline the history of the IBO as summarized primarily from Peterson's book (2003), entitled, "Schools Across Frontiers: The Story of the International Baccalaureate and the United World Colleges."

United States President Woodrow Wilson and the Allied Powers of World War I established the League of Nations as a part of the Treaty of Versailles at the Paris Peace Conference in 1919. Headquartered in Geneva, the mission of the League was "to promote international co-operation and to achieve international peace and security" (League of Nations, Brief Description of the League section, ¶ 1). Ecolint, the International School of Geneva, was founded in 1924 for children of employees of the League of Nations.

After World War II, there was a rise in the need and establishment of international schools, not only to accommodate mobile families, but to encourage peace and global understanding. Answering the call, Ecolint and the United Nations Educational Scientific and Cultural Organization (UNESCO) founded the International Schools Association (ISA) in 1951. The purpose of the ISA was to assist international schools all over the world and to study ways of "harmonizing curricula and methods for the development of international understanding" (Renaud, 1974, p. 4, as cited in Poelzer

& Feldhusen, 1996, Historical Development section). In 1964, ISA received a \$75,000 grant from the Twentieth Century Fund to investigate the feasibility of an international university entrance examination; thus in 1965, the International Schools' Examination Syndicate (ISES) was established. In 1967, ISES adopted a new name: the International Baccalaureate Organization (IBO). Ten years later in 1977, Francis Lewis High School in Queens, New York became the first school in the U.S. to offer the International Baccalaureate. According to Marta Rodger (personal communication, September 13, 2005), regional director of the International Baccalaureate Latin America (IBLA), the first IB school in Mexico to begin offering the IB Diploma Programme in 1980 was *Instituto Educativo Olinca* located in the Coyoacán area of Mexico City.

Description of International Baccalaureate Organization

Governance

The primary headquarters of the International Baccalaureate Organization is located in Geneva, Switzerland, and the testing program is headquartered in Cardiff, Wales. A 16 member Council of Foundation governs the IBO by establishing the strategic plan, formulating policy, and overseeing the financial management of the organization. Members of the Council of Foundation include the President, Vice President, Treasurer/Secretary, and members from each regional office.

The IBO is divided into four regions as follow: (a) Africa/Europe/Middle East, (b) Asia Pacific, (c) North America (IBNA), and (d) Latin America (IBLA). Additional offices around the world work to facilitate IB education. For example, the State of Texas maintains an office dedicated to support the growth of IB schools in Texas. The Texas International Baccalaureate Schools (TIBS) is headquartered in Dallas, Texas.

The IBNA office is housed in two offices: one in New York City, U.S. and the other in Vancouver, Canada. The IBLA office is headquartered in Buenos Aires, Argentina; and was established in 1982 to promote the Diploma Programme in Latin America. According to the official website of the IBO, the IBLA office “provides services to authorized and interested schools as well as to universities and government departments in South and Central America countries and in Mexico” (IBO, n.d.1). Although the U.S., Canada, as well as Mexico all geographically belong to North America, IB schools from Mexico technically belong to IBLA along with IB programs in Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Nicaragua, Panamá, Paraguay, Perú, Uruguay, and Venezuela.

Overview of IB programs

The International Baccalaureate Organization offers three programs as follow: (a) the Primary Years Programme, for ages 3-12; (b) the Middle Years Programme, ages 11-16, and (c) the Diploma Programme, a college preparatory program for juniors and seniors in high school. All programs are increasing presence worldwide; however, the newer Primary and Middle Years Programmes are currently growing at a faster rate than the more established Diploma Programme of which the IBO originated. For example, between 2001 and 2005, the number of Primary Years Programmes around the world increased 33.34%, from 70 to 295 schools. The Middle Years Programme increased 15.85%; and the Diploma Programme increased 8.32%. As of October 2006, a total of 1,888 schools in 124 countries maintain authorization to provide one, two, or all three of the IB programs listed above. Authorized with the greatest number of IB schools in the world, the U.S. has almost 700 IB schools (522 of which offer the Diploma Programme).

Worldwide, Canada is second to the U.S. with 225 IB schools, then Australia with 90, the United Kingdom with 89; and Mexico ranks fifth in the world with 57 IB schools (39 of which offer the IB Diploma Programme). (IBO, n.d.1)

Originally created to ensure that the children of diplomats and employees of international corporations would graduate with a secondary diploma recognized by educational institutions worldwide, the IB Diploma Programme now serves more public schools than private. Although the majority of Mexican IB schools are private; nearly 90% of all IB schools in the U.S. and Canada receive public funding.

A closer look at the Diploma Programme

As listed on the International Baccalaureate Organization's official website in a publication entitled, "A Basis for Practice: the Diploma Programme," the modern aims of the program include:

(a) provide an internationally accepted qualification for entry into higher education, (b) promote international understanding, (c) educate the whole person, emphasizing intellectual, personal, emotional and social growth; (d) develop inquiry and thinking skills, and the capacity to reflect upon and to evaluate actions critically. (IBO, 2002, p.4)

Diploma Programme curriculum

Depicted in diagram form, the IB Diploma Programme curriculum forms the shape of a hexagon with three core areas in the center and six academic subject areas on the outer sides of the diagram. To receive an IB diploma, students must accumulate at least 24 out of 45 examination points in the six subject areas, plus complete the Theory of Knowledge (TOK) course, the Extended Essay, and Creativity, Action, and Service

(CAS) activities. These three core requirements distinguish the IB diploma from other rigorous, pre-university programs such as Advanced Placement (AP), which is administered by the College Board and assesses student achievement through examinations only. (IBO, n.d.1)

The Theory of Knowledge course helps students understand the meaning of knowledge underlying several academic disciplines and with specific reference to their own subjects of study. According to Biggers (personal communication, March 2004), TOK is philosophically based, although it is not necessarily a course in philosophy, which IB offers as well. Students are required to analyze, for example, what truth is in mathematics and how that “truth” relates to truth in literature or the arts. “They have to pull all these [six] areas together and give examples from their experience of the difficulties in trusting the validity of [information] in different areas of knowledge” (Biggers, 2004).

The Extended Essay is a 4,000-word research project that each IB diploma student must complete independently from regular class assignments. Students choose their research topic from their field of interest and receive guidance from a teacher supervisor. The essay “is given much importance by students, teachers, and universities, because it provides practical preparation for the kinds of undergraduate research required at the tertiary level” (IBO, 2004, p.7).

The third core component is comprised of the Creativity, Action, and Service (CAS) activities. The IBO believes that service to local or global communities and reflection from this learning form a significant part of educating the “whole person.” Each individual school establishes a program that supports students in completing 150

CAS hours during their two years in the Diploma Programme. Fifty hours must be spent in each area of CAS (creativity, action, service). (IBO, n.d.1) At Amarillo High School, the IB students select their own CAS activities under the supervision of a CAS coordinator. Amarillo High School requires 75 of the 150 hours to be spent on the same project that addresses all three areas, and the other 75 hours may be divided; however, the student chooses. (Biggers, 2004)

In developing the “whole” person, IB curriculum encourages both depth and breadth of study through the following six categories: (a) Language A1 (First Language), (b) Second Language, (c) Individuals and Societies, (d) Experimental Sciences, Mathematics, (d) Computer Science, and (e) the Arts. Students must select one subject from each category and may substitute a course from the Arts group for a second course in one of the other five categories. Courses are taken either at the Standard Level or the Higher Level. Standard Level courses require 150 teaching hours, which is equivalent to one school year. Students must take at least three Higher Level courses, which represent 240 teaching hours or two academic years. (IBO, n.d.1)

International focus of IB curriculum and assessment

When asked how international the IB curriculum is, Mr. Biggers discussed how international topics are infused into IB classrooms, even mathematics. As an example, the IB math students at Amarillo High School learn different symbols used in Europe and how they compare to symbols and calculations used in American mathematics. Mr. Biggers stated that the students “are learning to compete with an international crowd” and that the foreign medical community in Amarillo sees the importance of their

children participating in IB because “they understand that it is a global society (personal communication, March 2004).”

Mr. Biggers as well as Mr. Lee, director of the IB at Tecnológico de Monterrey – Campus Toluca, discussed how the assessment of IB is international. In fact, Mr. Lee (personal communication, January 2006) stated that he felt the IB is international in scope primarily due to its academic level and quality standards. “The IB includes a diversity of materials from all parts of the world, and the same exams are given all over the world and graded by the same set of international examiners (2006).”

Diploma Programme assessment

The IB allows students to graduate under their national or state educational system along with the IB diploma, which requires internally assessed examinations. According to Mr. Biggers, the testing program headquartered in Cardiff, Wales develops the examinations and sends all materials to IB schools around the world and also sends the examinations to the proper grading locations. Examiners from all over the world then grade the final examinations and also monitor assessments performed by classroom teachers. Mr. Biggers provided great insight into IB’s international assessment system:

The monitoring, as well as the papers at the end of the year, is graded all over the [world]. For instance, this year the Spanish papers are being assessed in Bangkok. All the Spanish papers from every school in the world will go there. The same graders are looking at all the papers from all over the world. You are literally being graded fairly. It is an entirely international program” (Biggers, personal communication, March 2004).

IB TECNOLÓGICO DE MONTERREY – CAMPUS TOLUCA

Not only is the IB an international program based on curriculum and assessment, the IB has member schools in 124 countries across the globe. As previously mentioned, the first IB school opened in Mexico in 1980. In that year, *Instituto Educativo Olinca* located in the Coyoacán area of Mexico City began offering the IB Diploma Programme at the high school (Marta Rodger, personal communication, September 13, 2005). Mexico now ranks fifth on the globe with 58 IB schools (39 of which offer the Diploma Programme). Out of the 39 preparatorias in Mexico that offer the IB Diploma Programme, only a few are publicly funded. Furthermore, out of the 39 IB schools in Mexico, 9 belong to the Tecnológico de Monterrey system. (IBO, n.d.2) Including 33 campuses throughout Mexico, the Tecnológico de Monterrey system is one of Mexico's premier, private educational institutions.

David Lee (personal communication, January 2006) outlined the timeline of when the Tec system opened its IB programs. Mr. Lee explained that the Tec system began participating in the IB Diploma Programme in 1991 at the preparatoria located on the primary Tec campus in Monterrey, Mexico. This campus later split into three IB campuses. The Tec campus in Mexico City was next in adopting the program in 1999, and Tecnológico de Monterrey-Campus Toluca adopted the program in 2002. Campus Estado de México and the campus in Querétaro both began the IB program in 2003. Also in 2003, the Tec campuses in Santa Fe and Valle Alto registered with the IBO to begin the program. Mr. Lee mentioned that the whole Tec system plans to offer the IB at every one of its preparatorias throughout Mexico. As translated by the author of this paper,

The IB offered by Tecnológico de Monterrey and many other institutions of the world comes from the necessity to provide students from different linguistic, cultural, and educational backgrounds the proper criteria and intellectual, and social perspectives necessary for studying at any prestigious university.

(Tecnológico de Monterrey, n.d.)

Located about two hours north of Mexico City in the city of Toluca, Tecnológico de Monterrey – Campus Toluca is one of the IB schools belonging to the Tec system.

Tecnológico de Monterrey-Campus Toluca provides education at the following levels:

(a) *preparatoria* (high school grades 10 to 12), (b) *professional* (undergraduate), and (c) *posgrado* (postgraduate). At the preparatoria level, Tecnológico de Monterrey-Campus

Toluca offers three bachillerato programs as follow: (a) *Prepa Tec Bilingüe* (Bilingual program), (b) *Prepa Tec Bicultural* (Bicultural Program), and (c) *Prepa Tec*

Internacional, which is the International Baccalaureate Diploma Programme

(Tecnológico de Monterrey-Campus Toluca, n.d.).

According to a personal interview with Mrs. Guadalupe Gomez Issa (director of the preparatoria at Tecnológico de Monterrey-Campus Toluca), in 2005-2006, the enrollment for the whole campus including the university and the preparatoria was approximately 5,000 students. The preparatoria alone enrolled 1,050 students in the 10th, 11th, and 12th grades. Out of the 1, 050 students, 800 belonged to the Bilingual program, 200 to the Bicultural program, and a total of 50 in the International program (including 10th grade pre-IB).

IB students

Tecnológico de Monterrey – Campus Toluca began participating in the IB Diploma Programme in 2002 (Lee, personal communication, 2005). Because the Diploma Programme takes two years to complete, the first class graduated in 2004. According to Mr. David Lee, IB director at Tecnológico de Monterrey – Campus Toluca, IB students can earn both the IB diploma and the diploma from the Tec preparatoria. In 2004, 20 students were enrolled in the IB program. The majority of these students were from Mexico, and 13 out of the 20 actually received the IB diploma upon graduation. The 2005 graduating class had 13 students, 12 of which received the IB diploma. During the 2005-2006 school year, 19 juniors and 10 seniors were enrolled in the IB Diploma Programme at Tecnológico de Monterrey – Campus Toluca. Out of the 10 seniors, 7 received the IB diploma. All of the seniors were from Mexico: 7 were male, and 3 seniors were female. The 3 senior girls and 2 of the senior boys participated in this dissertation research. (Lee, personal communication 2005, 2006)

Admission requirements

According to Mr. Lee (2006), the Tecnológico de Monterrey system recently raised the entrance grade requirements for all the preparatorias to an 80 average. This has affected the enrollment in all the programs at the preparatorias; however, the grade requirement for the IB program is even higher, an 85 average. In addition, IB students are required to have an interview to enter the program. They must earn a score of 1250 or better on the Tec entrance exam and have scored at least a 500 on the entrance TOEFL (Test of English as a Foreign Language).

Cost of the IB Diploma Programme

According to Mr. Lee, a normal load of classes in the Bilingual Program costs about \$32, 930 pesos for one semester; and \$40, 780 pesos (approximately \$3,760 US dollars) for one semester in the Bicultural and IB programs. The reason why the Bicultural program costs more than the Bilingual is because the school has to pay foreign teachers more, and this program has several special events throughout the year. The IB program also costs more than the Bilingual due to the special training for IB teachers, the expensive yearly membership fee and exam fees.

The yearly membership fee paid to the International Baccalaureate Organization is not quite \$9,000 U.S. dollars. The exam fees typically run approximately \$6,500 U.S. dollars each year. IBO sends an examiner to each IB school to grade the art projects, and they also send an examiner to the schools to inspect the internal exams and projects. The cost of the IB materials also works into the high cost of the program. Lee suspects that the school most likely *loses* money on the IB program, yet “feels justified in supporting it for its prestige value and also for the impact it makes on the rest of the educational program.”

Governance, teacher training and certification

According to Andrade de Herrera (1996), the majority of private schools in Mexico must comply with the same established programs and curriculum standards set by Mexico’s Ministry of Education (SEP); however, according to Mr. Lee, the IB Diploma Programme at Tecnológico de Monterrey-Campus Toluca is not affected by SEP’s federal curriculum nor does it follow the national school calendar set by SEP each year. Instead, the IB Diploma Programme is governed by the International Baccalaureate

Organization (IBO). Furthermore, although Mexico is technically belongs to the IBO regional office of Latin America (IBLA), Mr. Lee stated that his program typically corresponds more with the International Baccalaureate North America office (IBNA) and receives IB training in the U.S., Canada, or in Mexico (not in Central or South America).

IB teachers and administrators in Mexico are supposed to receive training from the IBLA office headquartered in Buenos Aires, Argentina; however, Mr. Lee stated that the staff at Tecnológico de Monterrey-Campus Toluca typically receive the required training in the United States. Mr. Lee has personally done training at the Armand Hammer United World College of the America West, which is located in Montezuma, New Mexico, U.S.A., and completed his director training in Vancouver, Canada. His school has also received training in Lima, Peru and in Mexico City, Mexico. As a side note, the primary campus of Tecnológico de Monterrey located in Monterrey, Mexico would like to start offering training for IB schools belonging to the Tec system and most likely for other IB schools located in Mexico and the U.S.

According to Mr. Lee, teachers at the preparatoria are not required to possess a teacher certification. The Tec system provides ample teacher training for Tec faculty. The Tec system does prefer that teachers have a Master's degree in their content area. All teachers must have a Bachelor degree, and the Tec system requires that 50 percent of the teachers at any given school have a Master's degree. In fact, the Tec really prefers that all IB teachers have a Master's degree. Lee confirmed that at Tecnológico de Monterrey-Campus Toluca, IB teachers are typically the best teachers at the preparatoria and that the majority of IB teachers are also department heads in their area. Furthermore,

most IB instructors teach non-IB courses at the school; therefore, other programs benefit from the high quality standards of the IB and its well-trained teachers. In sum, the premier education at Tecnológico de Monterrey and at the other private schools in Mexico that offer the IB Diploma Programme provide students with a unique and rigorous college preparatory education focused on international understanding.

As previously mentioned, 522 schools in the U.S. offer this choice education to dedicated high school students. In contrast to the majority of Mexican IB schools registered as private institutions, only 2 out of 39 IB Diploma Programme schools in Texas are privately funded. (TIBS official website, n.d.). Amarillo High School is one such school in the State of Texas that is publicly funded and authorized to provide the IB Diploma Programme to students accepted into the program.

IB AMARILLO HIGH SCHOOL

Located in the Texas Panhandle, Amarillo High School belongs to the Amarillo Independent School District. The school district educated 29, 712 students during the 2005-2006 school year at 38 elementary schools, 10 middle schools, and 5 high schools (Amarillo Independent School District, n.d.). With a total school population of 2, 027, Amarillo High School (AHS) enrolls an average of 20 students per year in the IB Diploma Programme (counting both junior and senior classes). After a four year, rigorous application process with the International Baccalaureate Organization, AHS began offering the IB Diploma Programme in the fall of 2003 and graduated the first IB class in May of 2005. (Biggers, personal communication, 2005)

As in Mexico, the students at Amarillo High receive their local diploma (the Texas diploma) as well as the IB diploma (assuming they receive the minimum of 26 out

of 45 points to earn the IB diploma). In an AHS document titled, *International Baccalaureate Curriculum Scheme at Amarillo High School* (2004), the school advertises that the program “is designed for highly motivated students who seek the challenge of a well-rounded, liberal arts, international curriculum” (p. 27). The publication also outlines the following benefits of obtaining an IB diploma:

The Diploma Programme equips students with the skills and attitudes necessary for success in higher education and employment. The IB Organization’s goal is to provide students with the values and opportunities that will enable them to develop sound judgment, make wise choices, and respect others in the global community. (p. 27)

IB students

In comparison to the IB at Tecnológico de Monterrey – Campus Toluca, students participating in the IB program at AHS come from a variety of backgrounds and typically include foreign nationalists. For example, the inaugural class of 2005 was comprised of 7 students with the following backgrounds: Indian, Chinese, Slavic, Mexican American, Spanish nationalist, and Caucasian. Out of the 7 students, 3 actually received the IB diploma at the end of the school year. (Biggers, personal communication, 2004)

The 2006 graduating class included 15 students (5 boys and 10 girls) from the following backgrounds: African American, Middle Eastern, Asian, and Caucasian (including a German nationalist). A total of 9 received the IB diploma, while 4 missed the diploma by only 1 or 2 points and plan to retake the exam to earn the diploma. Of the

15 students in the 2006 class, 10 participated in this dissertation research (1 boy and all 9 girls).

Admission requirements

According to Biggers (2004), to be accepted into the pre-IB program, incoming freshmen must write an essay to demonstrate “that they can think.” Teachers must then sign the students’ applications verifying that each applicant is capable of performing at the level necessary for success in the pre-IB and IB programs. Biggers clarified that the IB “isn’t just for straight A students.” The program encourages students to join who are dedicated learners, desiring to receive a rigorous, well-rounded education.

Cost of the IB Diploma Programme

The cost of the IB Diploma Programme at Amarillo High School does not include tuition payments from the student participants. The school pays the annual membership fee, per capita fees, examination fees, and subject fees for a total of nearly \$10,000 per year. Due to the high cost of the program, Amarillo High School remains the only school in Amarillo, Texas and the surrounding area to offer the IB Diploma Programme. The closest school is located in Lubbock, Texas. The other high schools in Amarillo, however, may join Amarillo High’s IB Diploma Programme without paying transfer fees. Smaller schools in the surrounding area may also apply to the IB at AHS; however, if accepted, the AISD superintendent would decide whether or not to waive the out of district tuition fees. Such students would also be held responsible for providing their own transportation to and from school.

Governance, teacher training and certification

The IB Diploma Programme at Amarillo High School is ultimately governed by the International Baccalaureate Organization headquartered in Geneva, Switzerland; however, Biggers (2004) pointed out that each IB school works out an individual plan as far as scheduling programs and choosing what IB courses to offer at each school. Each school must decide how it will accomplish the standards set by the IBO within the boundaries of their school's schedule, resources, and faculty expertise. For example, IB has a class called "History of the Americas;" however, this particular history course is not taught at Amarillo High because the subject strength of AHS history faculty is European history.

As far as teacher training, all teachers in the State of Texas must be certified to teach in public school systems. As in Mexico and all IB schools, IB faculty must receive additional training before authorization is granted to teach IB courses. Many of AHS faculty have received IB training from the Armand Hammer United World College of the America West in Montezuma, New Mexico (Biggers, 2004). In 2004, 54 out of 135 faculty members at AHS had received IB training, although 54 teachers do not actually teach IB courses. In fact, in 2006, 24 teachers taught IB level coursework and another 16 taught pre-IB courses to 9th and 10th graders. (Biggers, 2006)

CHAPTER V

MEET THE STUDENTS

This chapter provides an introduction to the 15 senior International Baccalaureate (IB) students who participated in this dissertation study. As previously mentioned, the group of student participants included 10 IB students from Amarillo High School (1 male and 9 females) and 5 IB students from Tecnológico de Monterrey – Campus (2 males and 3 females). The students from Amarillo High came from diverse backgrounds and included 4 first generation U.S. citizens as well as 1 German nationalist. All of the students from Mexico were Mexican nationalists. Although the diversity of the student groups from each school differed pertaining to family heritage and although Amarillo High is a public school whereas Tecnológico de Monterrey – Campus Toluca is a privately funded school; the socio-economic profile of the students from both schools was fairly similar. The students came from well educated homes and have had opportunities traveling within their countries and abroad.

Note that the background information provided below was primarily taken from the first questionnaire. Also note that the actual names of the students have been changed to pseudonyms and that the definitions of globalization are student quotes from the third questionnaire and student interviews. Explanation concerning the editing of student quotes is provided in the introduction of Chapter VI.

The first 10 students are from Amarillo High School: Iva, Shannon, Bethany, Carrie, Hodayra, Josh, Suman, Lisa, Holly, and Mauren. The final 5 students are from Tecnológico de Monterrey – Campus Toluca: Aurora, Belén, Roberto, Pablo, and Graciela.

IVA

A first generation African American, Iva was born and raised in Amarillo, Texas. Her father is a medical doctor, and her mother works in the home. Following in the footsteps of her mother and father, Iva will attend an Ivy League school and has considered philosophy as her major area of study and perhaps law school. Iva speaks her parents' native tongue and also has traveled to her parents' East African home country of Eritrea.

Iva enrolled in the IB Diploma Programme because she wanted to be better prepared for college. She thinks that IB provides students with a broader education involving compulsory volunteer work, which emphasizes the importance of community service. The greatest lesson she has learned from her time in the IB is that history is not as objective as she once believed.

Definition

[Globalization] is the adoption of parts of one culture by another. Globalization can occur through television, movies, and other types of the media. It can happen all over the world. It is the spread of influences of society to other countries maybe through the media or through politics or through some kind of medium in which people can get an idea of other people and other countries and how they interact.

SHANNON

Originally from Mississippi, Shannon and her family have lived in Mississippi, Louisiana, and Texas. Her parents work in project management and human resource management in Amarillo. Shannon is a well-rounded girl with musical talents (she has

played the violin for eleven years) and academic curiosity in science, engineering, and the liberal arts. Like her older siblings, Shannon plans to attend a university in Texas and would like to major in Chemistry (pre-medicine) and is also interested in studying architectural engineering and international studies. She later plans to complete a Ph.D. /M.D. and work as a physician or medical researcher.

Shannon stated that the IB program has been difficult, but that it has been worth it. She believes international education is very important and chose to study the IB in order to gain international perspectives as well as to experience a college preparatory curriculum. She believes that the IB has exposed her to many cultures, encouraged her to think globally, and most importantly has instilled in her to always question what she has been taught.

Definition

[Globalization is] the mixing of different cultures, carrying one place's traditions to another place to where the world becomes more similar in certain areas. Like there's Mexican American culture here [in the United States], and there is Indian culture here. When immigrants come, I guess globalization is carried, too. But a lot of times western culture is carried to other places as well when people assimilate to American culture.

BETHANY

Bethany grew up in Amarillo as did her parents. Her father is a university professor, and her mother is a family therapist. Bethany would one day like to teach English at either the secondary or post-secondary level. She has applied to several universities in Texas and outside the state and plans to major in English literature and

perhaps minor in music due to her background in orchestra. Since she was a young child, she and her family have traveled to Europe four times. In college, Bethany would love to study abroad in France because she is “fascinated with French culture and art.” She has studied French in high school and would love to become a fluent speaker.

Bethany decided to join the IB Diploma Programme to “be challenged to think about the world differently than typical high school students.” She believes IB gives students “the opportunity to think outside the limitations of the ideas they have grown up with” and feels that she has “learned to study issues from different perspectives so that [she] can more accurately determine what [she] believe[s] and the reasons for [her] belief.”

Definition

Globalization is the merging of world cultures into a single global culture.

Beyond culture, globalization includes the formation of a universal economy and law system. In short, the borders of countries are losing importance as the world moves to have a single system in everything.

CARRIE

Carrie was born and raised in Amarillo, Texas. Her mother is a registered nurse, and her father is a warehouseman. Carrie belonged to her high school debate team for three years. Partly due to her experience in debating current events, Carrie is considering law school and also has thought about becoming a teacher. She first plans to obtain an undergraduate degree in English. Carrie has traveled to Europe and became especially interested in France. She has taken French in high school and would like to return to

France during her college career so that she may improve her language ability and become more deeply acquainted with the French culture.

Carrie joined the IB because she was interested in the opportunities that an internationally based education could afford her. Carrie wrote that “one is able to gain a different world view than those in regular classes in a public school. The [IB] curriculum is more focused on liberal arts rather than science and math. IB has taught me about other cultures and how to better interact with people from different backgrounds.”

Definition

Globalization is a term one hears a lot, but is never quite sure what it means. I surmise that it has to do with the consolidating of world markets and cultures to create a more unified world. [Globalization has to do with] countries growing together, becoming more connected through technology and becoming connected economically and creating a global market -- a market where all the countries or many countries can exchange goods and with fewer restrictions . . . where it is easier, it is more accessible to get things from other countries.

HOMAYRA

First generation Iranian American, Homayra has lived and attended public school in Amarillo, Texas. Homayra’s parents immigrated to the United States 18 years ago, and her father now owns a Persian rug business, and her mother cares for the home. Homayra has traveled with her family several times to Iran to visit her father’s family. Homayra plans on attending a Texas public university and would eventually like to study medicine to become either a nuclear radiologist or a heart surgeon. Homayra also takes painting very seriously and dreams of opening her own art gallery one day. She has

many interests and a definite affinity for international peoples and cultures including her own Persian background. Hodayra not only listens to Persian music and speaks Farsi in her home, but also is interested in studying at the University of Tehran in Iran for a few weeks because as she wrote, “the country is so unique and beautiful, and the curriculum is so much harder. I would also like to learn in a different language.”

Hodayra’s parents encouraged her to apply for the IB Diploma Programme because they wanted her to be academically challenged and to gain a broader view of the world and current events. She stated that her parents were excited that she would be taking the Theory of Knowledge class and thought it would benefit her to learn philosophy. Hodayra believes that the IB is a very challenging program that shows how much potential students truly have.

Definition

[Globalization is the] mobilization of different countries and bringing in of new trades and skills, thus unifying the world. . . . I think [globalization] is basically where all the countries in the world just spread a little bit of their culture.

JOSH

Josh was the only male student participant from Amarillo. He was born and raised in Tennessee and lived there until his family moved to Amarillo six years ago. Josh’s mother is a homemaker, and his father is a university dean. Like his father, Josh plans to study medicine and is also interested in furthering his liberal arts education in the fields of philosophy or linguistics. During his high school career, Josh participated in a mission trip to Brazil and also traveled to Mexico and Europe. After visiting France,

Josh decided that he would like to return to either France or study in Spain for an extended time to learn the language and culture.

Josh and his parents decided to enroll him in the IB because they considered it to be the most prestigious coursework that would benefit him for college admissions. Josh believes that the IB consists of “unique classes that would not otherwise be offered such as History of Europe and Theory of Knowledge,” and he felt that the most significant concepts that he learned from the IB were “the flaws behind perception, reasoning, emotion, and language as it applies to knowledge.”

Definition

Globalization is the coming together of all the nations of the world.

Communication between countries and different cultures becomes easier, and the world acts more like a unit than an array of people who cannot relate to each other.

SUMAN

Suman is a first generation Indian American. Born in the United States, she and her family have lived in the Northeast and in Amarillo, Texas. She has traveled throughout the U.S. and abroad including India. Suman takes pride in her Indian and U.S. heritage. She wrote, “I have adapted to two cultures – the American and the Indian (from India) culture. The things I have learned about Indian culture, I have incorporated them into American culture, and I have proudly informed others about it as well.”

Suman is bilingual and able to speak with her Indian grandparents in their Hindi dialect.

Suman’s father is a physician, and her mother manages the household. Like her father, Suman would like to study medicine. A serious student with high aspirations,

Suman joined the IB because she thought it would benefit her with college applications.

“The extended essay, internal assessments, and various essays would prepare me for college as well. An IB student receives a better understanding of other cultures through the books he reads in English, and it prepares him or her for college.”

Definition

I think that [globalization] means just increasing the awareness of what is going on in the rest of the world. . . . I see a lot of people just confined to their own city and their own lives, but whenever we can learn about other cultures and other nations and languages and religions – I mean, why *not* do that? It just expands our knowledge. . . . Globalization is the application of a world-wide view or scope. The idea of globalization is only now being incorporated into education, movies, and shows.

LISA

Lisa comes from a mixed heritage home. Her mother is Chinese and was raised in Malaysia, and her father came from Irish heritage and was raised in Amarillo, Texas. Lisa has traveled three times with her mother to Malaysia and Singapore to visit relatives. She took advantage of these trips and wrote her IB Extended Essay on Singapore’s economy and developmental plans. At the university level, Lisa would like to study microbiology and eventually perform research in veterinary science. Lisa does not speak Chinese as many of her relatives, yet she plans to learn Chinese in college.

Lisa decided to study in the IB because one of her friends was in the program. She believes that the greatest benefit from the program is receiving college credit and exemption from Spanish courses in college, and also the Theory of Knowledge course.

Definition

[Globalization is] trade between the different countries. It involves the economy most of the time. It's the barriers between countries, too. And then just mainly trade. And then cooperation. Through trade, different cultures were spread and different ideas and stuff.

Globalization is [also] the spreading of different cultures into another country. It can be defined as the merging or adapting of certain aspects of one culture with another. Globalization, in other words, is the spread of ideas from one culture to another.

HOLLY

Holly grew up in Washington D.C. and has lived with her family the last eight years in Amarillo, Texas. Holly's father is a university professor in the medical field, and her mother is a homemaker. Holly is particularly interested in the German language and culture. Not only does she listen to German music and watch German movies, but she also has studied German for four years in high school. Holly previously spent three weeks with a family in Germany and plans on studying a second senior year in Germany as an exchange student. After her year as a high school foreign exchange student, Holly plans to attend college and study language and international relations.

Her parents decided that the IB would be beneficial to her academic career. Holly believes that the greatest benefit from the IB is "the atmosphere one is learning in. Everyone understands that they will have to really work and that makes the work easier on the individual." She said that the greatest thing she has learned from the IB is to question what she is taught. Holly mentioned that she really likes the IB, but that

perhaps it has made her think somewhat in elitist terms comparing her education to other students at her high school. She commented that she does not think of herself as intelligent as other IB students in her program, but she thinks the IB promotes elite education.

Definition

[With globalization], it is like the whole world becomes one big country. . . . I don't mean technically. And I don't think we are going to end up on some sort of crazy one regime or anything. That was a metaphor. . . . It's as like technology and communication and travel and all that stuff improves.

MAUREN

Originally from Germany, Mauren and her family moved to Amarillo four years ago at the beginning of her high school career. Mauren's father relocated to Amarillo for his career as a university professor in the field of medicine. Growing up in Germany, Mauren has traveled all over Europe and is currently learning to speak French. She plans to return to Germany for college to continue studying foreign languages and would like to study a semester or two in France, England, or Spain.

Mauren enrolled in the IB because German universities would recognize the IB diploma over the Texas high school diploma. She stated that the benefits of studying the IB are its "international focus and wide range of subjects," and that the greatest things she has learned from the IB are to "accept other cultures and their beliefs" and to "question everything."

Definition

Globalization is the mixing of cultures, languages, and technological and industrial advancements (throughout the world). . . . It's the spreading of culture and language and ideas and technology, just everything really across the world between nations and cultures.

AURORA

Aurora has lived in Monterrey and Metepec (Toluca), Mexico all her life. Her mother dedicates herself to caring for the home while her father works for an international corporation. Aurora's parents have enrolled her in English bilingual schools since she was in preschool, and she also studies German as an extracurricular activity. Her international travel outside of Mexico has included the United States, Canada, and New Zealand. Aurora plans to attend college and graduate school to become a genetics researcher and will most likely work in a foreign country (preferably the United States) due to the fact that genetics is not yet developed in Mexico.

Aurora decided to enroll in the IB Diploma Programme because she thinks that it provides "a better education altogether . . . better courses, the best teachers, social service." She stated that she wanted to be better prepared in order to get accepted into a better university, possibly one in another country. Aurora believes that the IB develops students' minds more than other educational programs. "You learn to think, to analyze, to draw conclusions It aids the student not only in the learning part but also in the whole becoming-a-better-human process. You learn to work with teammates and develop skills that enable you to work more efficiently. . . ." Aurora said that in the

future she will particularly benefit from “the social service, the writing, reading, and researching abilities” taught in IB.

Definition

I think [globalization] is the sort of unification of living, the way we live, our surroundings and our customs and our traditions. . . . And it’s just the effect that communication has had, the effect that traveling has had, the planes and amazing transportation. It means that we are closer together as an environment. . . . It means that we are sort of developing under the same circumstances and growing based on the same principals or principals that are starting to get alike, or the same mentality, I think. It means that we are sort of taking the same principals or advancing together as a world instead of individual nations. Or maybe not advancing, but I think what I want to say is just living, going through things together. [Globalization implies] the loss of nationalism and the unification of the culture of different countries around the world. Globalization also implies the adaptation into one’s country of things that aren’t our invention, our history.

BELEN

Belén was born and raised in Toluca, Mexico to parents who own a car dealership in the town. One of her main passions is dancing classical ballet and jazz. Belén not only dances for her personal enjoyment, but she also practices her art as a form of activism teaching little girls to dance and also organizing a musical to raise money for homeless people in Toluca. She has an interest in other cultures and languages and has spent time in Madrid, Spain studying dance and also learning about the people and culture of Spain. Having studied French since the sixth grade, Belén

studied French at a summer camp in France and hopes to continue to improve her language skills in college. She plans to major in finance and business in order to work in her family's car dealership.

Belén has attended English/Spanish bilingual schools since Kindergarten and joined the IB program in high school. She believes that the IB Diploma Programme gives students a “better perspective of important matters,” that it improves your “working rhythm,” and teaches you to “think different” and “to be patient and that everyone has something right in their thoughts. Also, that thinking different is OK.”

Definition

Globalization is the constant evolution of the world towards having the same everywhere. It is a constant challenge for people around the world to get better. It is the development of technology pro-mankind. It is the wish of getting better products and a better way of life.

ROBERTO

Roberto was born in Mexico City and has lived in three other cities in Mexico including Toluca, where his father works for a sugar company and his mother for a water treatment plant. Roberto has always attended English/Spanish bilingual schools and one summer studied French in Paris. Roberto believes that by traveling to other countries you can learn many things and acquire maturity. He will attend Universidad Nacional Autónoma de México (UNAM) in Mexico City and major in mechanical engineering.

Roberto decided to study in the IB at Tecnológico de Monterrey because, according to Roberto, the IB teaches a range of knowledge and concepts about subjects

that other programs do not develop. He stated that the most important concept that the IB has taught him is how to make judgments and critical evaluations.

Definition

La globalización es un proceso en que los distintos Estados del mundo se acercan cada vez más, incrementando su influencia los unos sobre los otros, especialmente dentro del ámbito comercial.

[Globalization is a process where distinct states of the world get closer and closer, increasing their influence over each other, especially within the commercial environment.] I think [globalization is] allowing all countries to trade with all countries. . . . It's not all about marketing or trading but about the *intercambio* [exchange] . . . of ideas and culture and many things.

PABLO

Born in Mexico City, Pablo has lived his whole life in Toluca. His father is an economics professor and university administrator, and his mother runs a family tortilla business. Pablo's dedication to learning about international environments and other cultures is impressive as he has traveled, lived, or studied abroad in a variety of countries and also enjoys traveling throughout his own country. He has studied and lived with families outside of Mexico four times: in the U.S., Canada, Japan, and Australia. During college he would like to study abroad in Europe. Pablo stated that traveling and learning about other cultures has been truly rewarding, but that the most important part of these experiences is learning to appreciate his own country, "to see that it has a unique culture and that it is a beautiful country (although it has some problems)."

Pablo has always attended Spanish/English bilingual schools and has also studied French. He joined the IB program “because of the sort of preparation and training, because it is a very challenging program and because of the opportunities and benefits it gives you when you finish it.” Pablo stated that the IB teaches you “to think more intelligently and more critical,” to work hard and in a timely manner, and to organize. He also mentioned that certain universities recognize the IB. Interested in a wide range of subjects, Pablo has not yet decided what to study at the university level, but he does know that he plans to carry his education to the doctoral level like his father.

Definition

[Globalization] is a process that has allowed that in almost every single part of the world we can find any product from everywhere. It is also an interchange of products without taxes. Globalization is a whole process of allowing free trade of products from any country without taxes so you can have any product at the same price. For example, a British product with the same price as if you would buy it in Britain. So I think it’s like a whole process of being able to trade all your products everywhere, to have products from all different parts of the world.

GRACIELA

Graciela was born in Mexico City, Mexico and has grown up in Toluca where her father owns a family business, and her mother manages the household. She has had brief living experiences in the U.S. including one month in Houston, Texas and three months total at summer camps in Rhode Island and Massachusetts. Graciela plans to study industrial engineering at the university level at Tecnológico de Monterrey. The program will require her to spend one summer in Singapore and one in Quebec. Upon

completion of her undergraduate degree, she plans to study a master's degree outside of Mexico and later return to work in her family's business.

Graciela has studied in bilingual schools since Kindergarten. She decided to enroll in the IB in high school because she thought it would be a challenge and give her an opportunity to learn more. Graciela stated that the IB has taught her "to go beyond knowledge, not just memorizing, but analyzing and using the knowledge for life." The most important thing she has learned from the IB is to organize her time and "to learn deeply the subjects, and to be able to keep the knowledge, not just for an exam."

Definition

I think that globalization is the development of all the countries, all the relationships that they have like politics, economics, also telecommunications that have in the past years have really been able to develop more. That's globalization. To get more equality among all the countries. [Globalization] is a series of causes and events that make countries dependable on each other. Its growth was caused mainly by telecommunications such as internet. They connect the world like a web. In economy, countries specialize in determined products and therefore import products of other countries. There are people that say globalization leaves behind countries which may lead them to poverty.

CHAPTER VI

ANALYSIS

This analysis chapter presents an in-depth discussion supporting the major findings I interpreted from the 15 IB students. The majority of the information presented in this chapter was abstracted from student responses on the second and third questionnaires as well as the interviews in Amarillo and Toluca. As mentioned in the method chapter of this dissertation, the interviews sought to clarify and expand upon the responses students provided in the open-ended questionnaires. After transcribing the interviews and beginning the formal analysis work, I pieced the students' words together, connecting the questionnaires with the interviews. For example, one student wrote in her questionnaire that a cause of globalization is "a dramatic increase in communication." During the interview I asked her to expand upon this notion, and she explained, "People or leaders are able to pick up the phone and talk to each other. . . ."

Many of the student responses in this chapter, therefore, have been taken from their questionnaires and elaboration during the interview to form a single, coherent quote containing anecdotes and examples of their ideas. I also edited some of the students' written and verbal responses by omitting non-fluencies such as "um," "like," and "well." Some punctuation and spelling errors also were corrected, and I inserted text within brackets for clarification.

From this process and the more in-depth explanation of my analysis endeavor outlined in Chapter III, the primary theme of dominance and loss emerged from the students' words. The majority of students viewed globalization in terms of dominance and loss pertaining to cultural, economic, and political processes of globalization.

CULTURAL GLOBALIZATION

All 15 International Baccalaureate students mentioned cultural aspects of globalization at some point during the study, and 10 students used the word “culture” or “cultural” in their actual definitions of globalization. They defined globalization in terms of how cultures are mixing, merging, spreading, and exchanging; how people are adopting or assimilating to the other cultures; and how the world is unifying to form a single global culture.

This being said, two primary themes emanated from the students’ views on cultural globalization. The majority of the students believed that (a) the global culture is largely based on Western society, specifically culture associated with the United States, and that (b) certain countries and peoples experience a loss of culture and tradition when they face globalization. All but two students (Suman and Pablo) mentioned the theme of cultural loss while talking about the disadvantages of globalization and related topics. I should note that the loss of culture was not always related solely to the spread of U.S. culture. European or Western culture in general also was connected to a loss of culture in certain parts of the world. Japan, Iraq, African nations, and Mexico were mostly frequently cited as experiencing such loss.

Before exploring in depth the two principal arguments above, I will first summarize a few of the students’ definitions of globalization, emphasizing their perception that globalization pertains to a unification of world cultures. Graciela, Aurora, Josh, Holly, Shannon, Carrie, Hodayra, Belén, and Bethany all described this phenomenon in their own way.

I should note that the literature often uses the terms “cultural homogenization” and “cultural heterogenization” to explain the unification and divergence of world cultures (e.g., Appadurai, 1996; Barber, 1996; Friedman, 2000). None of the students, however, discussed themes pertaining to cultural heterogenization; and only Graciela actually referred to the term cultural “homogeneity” in explaining the meaning of her sculpture (see Figure 1) representing a more negative side to globalization.

First, Graciela explained that globalization pertains to “unification in politics, economy, and society,” and that world cultures are unifying and becoming “more equal.” Graciela wrote that her sculpture tries to show “how an individual feels overwhelmed for all the globalization that surrounds him.”



Figure 1. Sculpture created by Graciela representing an individual overwhelmed by globalization and the loss of local identity.

Graciela elaborated about her views on unification and the meaning of her sculpture as follows:

Globalization causes individuals not just to be satisfied for what they have learned at a local level; everybody depends on each other, and they can't just

ignore what is happening in the rest of the world. . . . The individual is in black because he loses his identity. Of course, this is an exaggerated point of view, but is a clear way to express the homogeneity.

As just stated, Aurora, Josh, Holly, Shannon, Carrie, Hodayra, Belén, and Bethany also defined globalization in terms of the unification of cultures. Aurora claimed that globalization is the “unification of living, the way we live, our surroundings and our customs and our traditions;” and Josh explained that “as extreme globalization occurs, cultures assimilate one another and slowly become a single world culture.”

Bethany’s definition also highlights a single world culture and emphasizes the primary themes of U.S. cultural dominance and loss of culture around the world. As her language studies and travel experiences abroad have focused on France, Bethany specifically discusses how even Paris resembles the United States. She states how other countries often resent U.S. cultural dominance.

Globalization is the merging of world cultures into a single global culture. . .

Right now it is a very United States culture I would say. . . .I think there is something beautiful about individual cultures that is being lost. Paris, France is becoming like a U.S. city; you walk down the *Champs d’ Elysées* to find McDonalds, universal clothing stores, and even U.S. cars. Cities are losing their flair. What’s the use of seeing the world if all of it’s the same? . . . It causes a lot of resentment that maybe the United States culture is more important in globalization than any other culture. But eventually that kind of idea would go away once everyone’s been on the same type system for a while.

United States culture dominance and culture loss

The two primary topics illustrated by Bethany concerning U.S. cultural dominance and loss of culture were frequently discussed and often appeared in tandem throughout the questionnaires and interviews of the following 13 students: Bethany, Shannon, Carrie, Hodayra, Holly, Iva, Mauren, Josh, Aurora, Graciela, Belén, Roberto, and Lisa to a lesser extent.

International Baccalaureate students from both Tecnológico de Monterrey and Amarillo High discussed various aspects of U.S. culture that they perceived to be a part of the global culture including clothing and fashion, food, transnational corporations and franchises, technology, and the English language.

United States' fashion, food, and corporations

Bethany, Holly, Hodayra, Graciela, and Belén all mentioned an U.S.-driven fashion market and the prevalence of U.S. corporations that influence the world culture such as McDonalds, Nike, Disney, the Coca-Cola Company, Starbucks and others. As shown above, Bethany lamented McDonalds, clothing stores, and U.S. cars as part of U.S. culture found in Paris, France. Likewise, in discussing disadvantages of globalization, Hodayra worried that “certain cultures start to lose their uniqueness” such as is the case when people worldwide wear U.S. clothing and eat U.S. food. She stated how “everybody in Japan and China are wearing the same things we [Americans] wear” such as t-shirts and jeans and no longer wear traditional clothing.

Furthermore, in describing certain disadvantages of globalization, Holly commented that she had seen a music video of a “very anti-American song” called “America.” She explained that the song describes certain downsides to globalization,

“when globalization is mainly done by the spread of America and the Western society.”

The song belongs to German rock band Rammstein and according to Holly, the video shows “Swahili guys wearing Nikes” and people in front of the Taj Mahal eating McDonalds’ hamburgers.

Graciela discussed the power and global influence of transnational corporations such as Disney, AOL, AT&T, and Microsoft; and Belén mentioned the worldwide availability of Coca-Cola and Starbucks, claiming that people lose interest in local products in order to “be just like other places,” presumably the United States.

Belén defined globalization as “the constant evolution of the world towards having the same everywhere.” To illustrate this point, she created a collage (see Figure 2) of Starbucks’ cups in her art class and explained that with over four million Starbucks worldwide, her art is “a symbol of how even a cup of coffee is now supposed to be the same all over the world.” (In *U.S.A. Today*, Linn (2006), stated that the Starbucks company has approximately 12,000 coffee stores across the globe).



Figure 2. Starbucks collage created by Belén, depicting the commonality of global products and companies.

English language

In addition to fashion, food, or even Starbucks coffee, another aspect of U.S. global culture is the spread and dominance of the English language worldwide. Josh, Aurora, Lisa, and Mauren all referred to English as the principal language in the global system. Josh explained that as the world moves toward a unified culture, the culture of the most powerful nation “is the most widely accepted.” For this reason, he explained that all countries desire to speak English “because that is what the world runs on” and that “part of the universal culture [will be] that everyone speaks English.”

Aurora mentioned English in a positive light as encouraging international communication; Lisa and Mauren talked about the loss of language and traditions that coincides with globalization and the dominance of the English language. Lisa stated that culture and language would be lost if there were a global order of nations and that English would dominate, thus eliminating other languages. Mauren stated that “if you have too much globalization then everybody will adapt to the way that seems best for them or speak the language like English.” Like Aurora, Mauren mentioned a benefit of English as the common tongue in that people worldwide are able to communicate with one another, but she also stated that it is “a bad thing because nobody learns any other languages anymore because English is the first language to learn.”

United States/Western technology

As another feature of U.S. cultural domination, Carrie, Shannon, Aurora, Graciela, and Roberto commented on the spread of U.S. or Western technology to less developed countries. Carrie depicted her concept of a more unified world as having to do with “bringing more developed, Western ideas to poor countries with technology and

work skills like people in Western countries have.” Carrie portrayed the increase in U.S. or Western technology as a positive phenomenon; however, she also expressed concern over the loss of cultural traits it causes.

I worry about whether certain cultural traits will be lost because I think those are a very, very important part of a person’s background and culture. . . . Obviously when technology is brought to people in Africa who are still following native traditions, they will obviously lose some of their unique culture that is just being replaced by technology.

Shannon mentioned the idea that with globalization “the world becomes more similar in certain areas” and that “a lot of times Western culture is carried to other places as well as when people assimilate to U.S. culture.” She identified technology as a leading aspect of U.S. or Western society that influences other nations. She explained how Japan is “less traditional” than it used to be, how it is now “one of the most Westernized-type countries in the east . . . [and is] probably the most technologically advanced.” With technological advances spurred by globalization, Shannon believes that people can experience a better quality of life, yet she is also skeptical of the U.S. or Western “glorification of globalization. . . . Like the technology that is passed on, taking civilizations out of ‘uncultured civilizations’ into a more modern world,” which she claims is not always beneficial due to a loss of traditional ways of living.

Culture loss by county/region

In addition to culture loss that coincides with aspects of United States global culture such as technology, Shannon, among others, further discussed culture loss occurring in specific countries such as Japan, Iraq, African nations, and Mexico. These

were most frequently discussed as experiencing a loss of culture and traditions. The Westernization of Japan was repeatedly discussed, as well as culture loss in Africa and Iraq that has resulted from force, take over, or the establishment of democracy in these countries. Furthermore, culture loss in Mexico emerged as a significant theme for four of the Mexican students.

Culture loss in Japan

Shannon, Hodayra, Holly, Aurora, and Belén all referenced Japan as a nation that has experienced culture loss and has become “Westernized.” As previously discussed, Shannon explained how Japan has become one of the most technologically advanced and Westernized countries in Asia, and Hodayra gave Japan as an example of how people choose U.S. clothing and food over traditional products. Similarly, Holly described Japan as a country with a long and rich culture and history. She stated that “there is a possible loss of original culture which could coincide with globalization” and explained that it would be “horribly sad” if Japan’s history and culture were lost.

According to Aurora, nations such as Japan and Mexico have experienced a loss of tradition and culture because they compare themselves with European nations and the United States and try to live up to the examples set by the West. As an example, she explained that in her history class they were reading a book about how the Japanese culture was so “depressed” after World War II because “they were getting too close to the Western point of view.”

Belén also discussed Japan as an example of culture loss caused by globalization and the domination of U.S. and Western culture. She explained how the Japanese began to adopt the Western way of thinking concerning traditions such as the Japanese Geisha,

which is a professional female entertainer (or prostitute in the eyes of many Westerners). Belén visually expressed her concern for this centuries-old Japanese tradition (see Figure 3) and explained the following:

The ladies are really intelligent people, which men can have a really bright conversation with one of those. And then a man can take her to a party or to something really nice to show that he is with a bright woman. . . A Geisha can have a sexual relationship with a man, but it's just with one man. It's not with many men. That's the difference between the Western conception of a Geisha and what it really is. So that tradition is being lost.



Figure 3. Painting created by Belén, depicting Mother Geisha initiating her daughter.

She elaborated that her vivid work depicts a mother Geisha initiating her daughter into the Geisha art by a sword “to make her be strong and also learn about men stuff like war.” Her painting signifies “how Western people say Geisha is like prostitutes more than women dedicated to art.”

Culture loss in Iraq and Africa

Japan was not the only country the students referred to as experiencing culture loss. Josh, Shannon, Mauren, and Iva spoke about culture loss that results from force, take over, or when Western nations help to establish democracies in less developed countries. For example, Josh and Shannon discussed the culture loss resulting from powerful countries like the United States forcing culture on other nations such as Iraq. Shannon felt that the freeing of Iraqi women from traditions that have maintained their subservience to men has been positive, yet she is uncertain that the U.S. should force such changes on a nation including the establishment of a democratic government.

Josh, on the other hand, emphasized that he supports the United States establishing a democracy in Iraq, but believes that “you shouldn’t force your culture, traditions, and stuff on the nation.” He felt that it is “ridiculous” that the news often portrayed Iraqis as “backward people” and celebrated that Iraqi women might not have to wear traditional clothing anymore. Josh felt that this clothing is part of the Iraqi tradition and that the United States might not like another country invading and “freeing” Americans from traditional activities such as attending church on Sundays.

Mauren emphasized that democracy is indeed a good thing, but that Iraq and countries in Africa experience a loss of culture when a new system of government is brought to these places. As an example, Mauren stated the following:

Some ethnic [groups] and cultures in Africa -- whenever other countries would go down there to help them and build a democracy, I would say that is a good thing because it supported the people. They helped them to get food and assist them instead of anarchy sometimes, and it helped to get over the civil wars and

stuff like that. But they also took the power from all the old tribes, just people that were down there that lost their original traditions because they got that new system from other people.

Iva also talked about culture loss in Africa. She linked globalization with colonialism and talked about the loss of culture that occurred when European countries took over African nations, such as when Italy took over Eritrea. Iva explained:

They kind of put their culture -- I don't want to say oppressed it on the people, but it was a great influence to the people who were already there and kind of shaped their cultures.

Iva noted that a negative aspect of globalization is people being led to believe that their culture is somehow inferior to a more dominant culture and that "they might not appreciate their customs and way of life as much."

Culture loss in Mexico

This indeed was an issue because four out of the five Mexican students commented on the culture loss which Mexico has experienced in the age of globalization. Roberto, as well as, Aurora expressed concern that Mexican people compare Mexico to the U.S. in terms of the technological and economic disparities that exist between the neighboring countries. Such comparisons cause Mexicans to feel inferior and to leave their own culture behind in order to experience progress similar to that of the United States and other developed nations. Although Roberto mostly discussed economic aspects of globalization, he complained that Mexico has too much culture from the United States, which results in feelings of inferiority.

I think that Mexico is not prepared to stand [in a global system]. People are not

well educated and see the U.S. and that kind of culture as a sign of progress or technology or something higher above us and start to believe that we are crap and that we are not good and -- well, that may cause that we forget our culture and try to become like the U.S. or capitalist countries.

Similarly, Aurora stated that globalization implies a unification of cultures and a loss of nationalism and feels that this unified culture is “mostly focused on imitating the style of European countries and the [United] States.” In Aurora’s own words:

It’s like we [Mexicans] are trying to see the easy way out by starting to [think], “This is what they do [in the United States], [so] this is what we should do. . . .”

Because they are so close to us now that we can compare really easy now. I mean, just go on the Internet or turn on the TV, and you see how life is there [in the U.S.] and how life is here [in Mexico]. . . . When we face developed countries, it sort of makes us realize the differences between them and us and how they got to that point. And maybe we just want to imitate their styles so that we can get to that point even if it means forgetting what we’ve been. Maybe some things that are good and some things that are bad, but it’s what we dragged from our history, all our traditions, all our customs.

Belén and Graciela were also disquieted about a loss of culture in Mexico due to excessive influences from the United States. In addition to discussing the loss of the Geisha tradition in Japan, Belén lamented over culture loss in her own country as well and explained that the Bicultural Program at her high school celebrates Thanksgiving and St. Patrick’s Day. She said that these U.S. celebrations are supposed to teach students about another culture, but she felt that they carry more importance than

Mexican holidays. Belén stated the following:

Thanksgiving, it's more celebrated here than the September 15th or November 10th, the Revolution's Day or Independence Day. . . . This is still a Mexican school. . . . And we are supposed to be more proud of our Mexican traditions than Thanksgiving. Okay, it's important to know about the world, but not more important than our things.

Likewise, Graciela feared that globalization could "lead to a local culture loss" and explained that Mexican children sometimes prefer to buy clothes from the United States or buy U.S. games such as the X-box rather than purchase traditional Mexican toys. She stressed that children should not forget their roots. "I'm not saying that they shouldn't buy the [X-Box] . . . [but] just try to remember their own culture." On a similar note, Graciela talked about the influence of transnational companies such as Disney and commented that Fidel Castro once said that it is not possible that Mexican children know who Mickey Mouse is and not Miguel Hidalgo, a hero of the Mexican Independence.

In sum, the two primary themes concerning the cultural dimension of globalization were the students' viewpoint that the United States and other Western nations dominate the global culture including clothing and fashion, food, transnational corporations and franchises, the English language, and technology; and their perception that globalization results in a loss of culture particularly related to Japan, Africa, Iraq and Mexico.

ECONOMIC GLOBALIZATION

Much like their perception of cultural globalization, the students' views of

economic globalization also carried the two general themes of dominance and loss: (a) the United States' dominance of the world economy and (b) developing countries such as Mexico left behind by globalization. The perceptions of the Mexican students in particular carried these themes. In fact, the Mexican students spoke more about economic topics than did the U.S. students. For example, Pablo *only* related globalization with the economy, and Roberto discussed economic aspects of globalization more than he did cultural aspects because he believes that the exchange of culture and ideas do not affect Mexico as much as the commercial environment. He explained,

I think that cultural part could be controlled . . . If I don't like the U.S. culture, and I don't want to eat cheeseburgers or something, then I don't do it. But I can't do anything against the prices from China products. So I thought that it was more important to talk about marketing in globalization.

Roberto and the other Mexican IB students held concrete ideas about economic aspects of globalization; however, economic themes were not as prevalent with all student participants as were the cultural dimensions. All 15 students discussed cultural dimensions at some point during their questionnaires or interviews; whereas 12 students talked about economic dimensions during the questionnaires or interviews. Furthermore, 10 students specifically used the word "culture" or "cultural" in their actual definitions of globalization; while 8 students mentioned economic topics within their definitions of globalization, specifically the unification of economies around the world and trade.

For example, Graciela, Carrie, Bethany, Hodayra, and Roberto all defined globalization in terms of the unification of countries and economies. Graciela stated that

“globalization is the development of all the countries, all the relationships that they have like politics [and] economics” Carrie wrote, “I surmise that [globalization] has to do with the consolidation of world markets and cultures to create a more unified world,” and Bethany defined globalization in terms of a “universal economy” that involved “the same type of goods being available in all areas.”

In addition to describing globalization as a process that unites the world’s economies, Hodayra and Roberto specified trade as a primary component within this economic process. Hodayra stated that globalization involves the “mobilization of different countries and bringing in of new trades and skills, thus unifying the world.” Roberto defined globalization as “a process where distinct states of the world get closer and closer, increasing their influence over each other, especially with the commercial environment,” and that globalization is “allowing all countries to trade with all countries.”

Pablo and Lisa, too, focused on trade within their definitions. Pablo defined globalization solely in economic terms stating that it is “like a whole process of allowing free trade of products from any country without taxes” and that globalization is “very close to capitalism.” Likewise, Lisa claimed that globalization primarily involves the economy and defined it as “trade between the different countries.”

Because economic globalization is often recognized as synonymous with or a result of free trade, trade is the very topic students discussed pertaining to globalization’s economic dimension. I should note that although the literature focuses on neoliberal policies capitalism (which both simply signify policies or systems promoting free trade

between nations); none of the students used the word “neoliberal” and only two students (Pablo and Roberto) referenced capitalism as a component of economic globalization.

I should also note that beyond their definitions of globalization, the U.S. students barely mentioned economic globalization or free trade at all. When they did mention it, they viewed trade in a positive light. Furthermore, only 2 U.S. students knew what NAFTA was (the North American Free Trade Agreement), yet they did not necessarily relate it to globalization. On the contrary, all the Mexican students clearly articulated opinions about NAFTA and *did* relate it to globalization. Moreover, the Mexican students discussed free trade not only in their definitions or explanations of NAFTA, but also as advantages and disadvantages of globalization. They primarily viewed free trade in a much more critical manner than did the U.S. students.

Due to the distinction between the U.S. and Mexican students’ perceptions of the economic role in globalization, I have organized the themes of economic globalization along national lines. As previously stated, the first primary theme emanating from students’ views on economic globalization is the United States’ dominance of the world economy.

United States’ dominance of the world economy

Two main points illustrate this particular theme. Views of the Mexican students best illustrate the first point, which pertains to the United States’ control and advantaged position within economic relationships (particularly free trade arrangements between Mexico and the U.S). The second point is illustrated by the limited yet positive views the U.S. students hold toward economic globalization and free trade in general. Their lack of awareness and overwhelming positive perceptions of world trade exemplify their

country's (the United States) top position in the system. The Mexican students, on the other hand, were completely aware of the United States' economic position, for they are just as aware of their own country's less fortunate position within the world economy.

United States' control and advantageous position

Belén, Graciela, Pablo, and Roberto all made statements concerning the control the United States maintains over issues of trade as well as the U.S.' advantaged position within the world economy, especially in comparison with Mexico. Pertaining to U.S. control, Belén stated that the U.S. "controls most of the economic things in world" and that the U.S. believes "most countries owe them respect." She felt that this attitude relates to the U.S. "showing power." Next, Graciela claimed that "NAFTA is one more agreement among others. . .that are mostly controlled by [the] U.S. and give them more economical and political power." As an example of such power, Pablo argued that NAFTA does not always involve "free trade" due to the U.S. exercising control over barriers put on Mexican imports. Pablo provided the following anecdote on such barriers to Mexican products.

For example, the avocado. Once [the U.S.] said that it has [fertilizers], that they were dangerous for humans. So they stopped [importing the avocados]. . . .[Also], they stopped importing the Mexican tuna because they said that when [the fisherman] capture the fish they also kill other creatures in the ocean. . . .So it's not a free trade.

Finally, on the more extreme end, Roberto related continued poverty in Mexico to the capitalistic system, which he believes was "imposed very rapidly by the United States" and failed to allow Mexico to develop itself.

In addition to U.S. control, Roberto as well as Pablo and Belén discussed issues that relate to the U.S. advantaged position as a wealthy nation. He stated that “some countries get more advantages from globalization and some others don’t.” He explained that Mexico only benefits from globalization when it exports products; however, Mexican industries stop developing technology when Mexico imports technological products from the U.S. and Canada.

Pablo echoed a similar sentiment claiming that “only rich countries are really advantaged” in globalization. According to Pablo, Mexico has to compete with U.S. products that are often less expensive and of higher quality. He elaborated that the U.S. has the advantage of being able to provide subsidies for the production of certain products, which can then be sold at much lower prices than their Mexican equivalents. Not only is the U.S. in an advantageous position pertaining to trade agreements, but Belén felt that the world is monopolized by U.S. companies such as Starbucks and Coca-Cola, which often cause small, local companies to go out of business.

United States students’ viewpoints

Like Belén, one of the U.S. students also related the spread of franchises such as McDonald’s with globalization and noted the advantages these larger companies have in forcing smaller, locally-owned restaurants out of business. For the most part, however, the U.S. students were much less critical about the free market system than were the Mexican students. I believe that the limited knowledge the U.S. students demonstrated pertaining to NAFTA, free trade and economics in general further illustrates the overarching theme of U.S. dominance of the world economy. In other words, the system works for the U.S. students. Because they live and go to school in the United States, they

might not readily hear negative arguments of NAFTA or free trade at home, on the news, or in their classrooms. Once again, outside their actual definitions of globalization, the U.S. students portrayed limited economic views and carried an overall positive outlook on trade.

Josh and Iva were the only two U.S. students who knew what NAFTA was. Josh correctly defined NAFTA as “some sort of economic agreement between Canada, the United States, and Mexico to probably encourage free trade among these countries.” Yet he did not elaborate on any opinions pertaining to trade and did not really relate NAFTA or free trade to globalization. Iva wrote that NAFTA was “an agreement between the U.S. and Canada concerning trade.” She omitted Mexico in her definition, but did state that she felt that NAFTA was positive because it “opened up the markets between Canada and the U.S.” She also suggested a supportive stance toward free trade when stating that the United Nations is able to “encourage more trade agreements among countries and encourage the flow of materials and goods among countries.”

Mauren and Bethany, on the other hand, did not know what NAFTA was and only briefly discussed trade in general. As a cause of globalization, Mauren mentioned the trading of technological advances between countries, such as when Germany exports cars to nations that do not have “the same advancements in that field.” She suggested that this form of trade was a positive activity. Bethany did not give an argument for or against free trade; however, she did mention that if the United Nations were to function properly it would be positive for the organization “to make general world agreements about trade.”

Homayra was one of the students that partly defined globalization as an economic phenomenon defining it as the “mobilization of different countries and bringing in of new trades and skills. . . .” Yet she did not expand on “new trades.” She did, however, mention how large franchises like McDonald’s often cause locally-owned restaurants to go out of business.

Lisa and Carrie discussed economic globalization trade in more detail than did the other U.S. students. Both girls defined globalization in economic terms, and both provided mostly positive outlooks on free trade. Lisa defined globalization as “trade between the different countries.” She described trade as a current cause of globalization and identified trade as the culprit for sparking globalization which began during the colonial times. Furthermore, Lisa felt that trade was an advantage of globalization along with “boosting some of the economies.” She did, as previously mentioned, feel that a possible disadvantage of economic globalization was that if one country’s economy fails they will “all crash and burn.”

Carrie explained that globalization has to do with trade and a global market “where all the countries or many countries can exchange goods and with fewer restrictions . . . where it is easier, it is more accessible to get things from other countries.” Furthermore, Carrie listed trade as an advantage of globalization and wrote that it is “good for consumers and companies and businesses and governments” and that such a process could also “provide more economic security for each country.”

As is evident, most of Carrie’s and the other U.S. students’ commentary on economic globalization and trade was expressed in a positive light; however, Carrie also stated that the United States “pushes democracy. . .and free trade structure for every

country,” and explained that these U.S. ideals are not wrong, but the fact that “we are imposing them” is.

Developing countries left behind

Like Carrie, Roberto also talked about the United States imposing a free trade system, yet his take on the subject was more negative than Carrie’s. Roberto felt that the free trade, capitalistic system “that was imposed very rapidly by the United States” actually creates more poverty for the developing world. In fact, the Mexican students overall had a different perception and level of understanding of the free market economy than did the U.S. students. The Mexican students clearly expressed both positive and negative opinions of free trade, specifically related to NAFTA, and from the statements made by the Mexican students the theme of dominance and loss emerged.

On the positive side, all the Mexican students believed that NAFTA or free trade has brought “more,” “better,” and “a variety” of products to Mexico and other countries around the world. On the negative side, however, they all expressed concern that the United States dominates NAFTA and the world economy (which was discussed in a preceding section) and that the economies of Mexico and other developing countries were being left behind by the competitive forces of globalization. In fact, all the Mexican students repeated time and again how Mexico is a developing country and the obstacles of such a position. They expressed notions of inequality and increased poverty in the developing world as well as alarm over increased competition with China’s economy.

The following section on inequality and poverty contains both the positive and overwhelmingly critical standpoints the Mexican students hold towards economic

globalization. The students often began by stating how free trade has brought a variety of products to Mexico, yet they quickly interjected a “however” or a “but” and then presented arguments that free trade created inequality and continued poverty in the developing world.

Inequality and poverty

Pablo’s definition of NAFTA exemplifies both the positive and negative outlooks the Mexican students hold toward free trade. He explained the following:

The North American Free Trade Agreement is an agreement between North American countries which purpose is to allow free trade between them. I think it is a positive thing as well as a negative thing. I think it is a positive thing because now we can have a bigger amount of products in the market. The problem is that Mexican products have to compete with the U.S. products. Most of the U.S. products are better and cheaper; therefore, Mexico doesn’t have many opportunities.

Much like Pablo, Aurora recognized that NAFTA has brought a larger variety of products to Mexico; however, as Pablo lamented that Mexico’s opportunities are limited due to unequal competition with products from the U.S., Aurora simply stated that NAFTA could weaken the production of Mexican-made products. She summarized her perception of free trade in the following manner:

I think [NAFTA] is not entirely positive or negative. For my country, for example, it has been positive because it broadens the products available for citizens, but at the same time it may diminish our national products.

Aurora implied that free trade might reduce the production of Mexico's goods because importation of foreign products typically exceeds exportation of local products in developing countries like Mexico.

Graciela also claimed that a benefit of globalization is that countries are able "to have more economic variety of products." She praised the fact that people are able to consume products not produced in Mexico and are able to have "a more balanced and varied diet." However, Graciela emphasized the disadvantages that developing countries face with a free market system. First of all, Graciela mentioned several times the division of labor between developed and developing countries in that developing nations have traditionally produced primary resources and materials for processing the products, and developed nations have produced the final product for sale. In this manner, Graciela thought that "globalization may heighten the inequality between developed and undeveloped countries" because the undeveloped nations become dependent on the developed nations. Moreover, in researching globalization for an art project she did in school, Graciela learned that "globalization leaves behind countries which may lead them to poverty." She explained that she had read some literature written by people from either Latin America or India or Africa that said "globalization was just trying to hide that the more developed countries were trying to put more influence on the other countries."

Roberto stated that NAFTA is beneficial in that "new products are available to the people;" however, in less developed countries like Mexico, Roberto claimed that importation of technological products can cause a halt to the development of technology in such countries. Like Graciela, Roberto related globalization with increased poverty in

the developing world. As previously mentioned, Roberto attributed continued poverty in Mexico to the free trade, capitalistic system quickly “imposed” by the U.S. He felt that only people with money and education have truly benefited from this type of system and that a logical alternative for the people has been to seek equality by supporting leftist economic and political policies, which tend to favor more closed or isolationist policies. I should note that although Roberto leaned toward a leftist political orientation, he stated that countries *have* to open to the exterior in order to survive. “If you don’t open your market, then you will just drown. . .or *they* drown *you*.”

Pablo solely related globalization to the capitalistic, free market system perhaps because his father is a professor of economics at the university. He consistently talked about how such competition between industries brings better quality and prices, and more availability of products from all over the world. He stated, “We can find almost the same in a supermarket here in Mexico than in a supermarket of any country.” However, Pablo claimed that wealthier nations reap most of the benefits of globalization.

Globalization is very close to capitalism because in globalization it’s like a competition. So I think that people who are more competitive are the ones who are going to exist. The ones that are not competitive are going to disappear with globalization.

Concerning NAFTA, Belén held both positive and negative feelings toward the competition involved in the agreement. First, she considered the free trade agreement between the United States, Mexico, and Canada as “one step ahead for globalization” and that it not only provides people with “access to better things” such as higher quality food, but it also “calls for healthy competition between companies.” She explained that

the three countries are able to share technology and procedures which are being standardized across North America and the world and that companies are now able to provide their clients with the same quality. Belén most likely expressed NAFTA in this light because the agreement has fortunately benefited her parents' car dealership. She elaborated that a certain software has been developed for tracking financial procedures and that dealerships "need to have [this standardized software] to be a good dealer."

Although Belén felt that competition between companies was beneficial, she later affirmed that competition between *countries* is a downside to globalization. She believes that the United States and China have "so much power [that] . . . they are doing just impolite things, unreasonable things."

Chinese power and competition

Just as Belén was not alone in thinking that the United States dominates the world economic system, she was not the only student who expressed concern over the rise of power in China. Roberto, Aurora, and Belén were fretful that the growth China and Asian economies are experiencing will further leave Mexico and Latin America behind. Roberto worried about China's growth in the market place because China has become one of Mexico's rivals of production. Roberto thinks that Chinese products might now be of higher quality than certain Mexican products. He commented,

Before I remember that when you bought something made in China, it didn't work very well. . . . But now I think that many things that are made in China are very high quality and can compete and probably are better than products made in Mexico right now or other developing countries.

Aurora was also distressed by “the exponential growth” of Asian economies. She has read in the newspapers that “China is beating us” and felt that Mexico “is just stuck.” Aurora was troubled that China and other developing Asian countries were progressing faster than Mexico and Latin America in general.

Latin America is being left behind by those growing economies. I mean, we *are* a third world country, or . . . developing country. But . . . those [Asian] countries also started from nothing. They were devastated after wars and they had a lot of troubles . . . , [but] *still* they are dealing with them and they [are] progressing.

As previously mentioned, Belén talked about China as well in that “they are doing impolite things.” Belén’s concerns deal more with Mexican nationalism and protectionism (which will be discussed later in this chapter) than economic competition per se. She complained that “China wants to register *chile* as their [national] product” and emphasized that “China is getting a lot of power now, but it’s something that they just *can’t* do. Chile is *Mexican*.”

Human beings left behind

As final commentary pertaining to globalization’s effect of leaving countries behind, Belén pointed out how globalization (when focused on economics) can also leave the welfare of human beings behind. She lamented that “the principal aim of humans now is earning money” and that “globalization is turning into more an economic issue than it’s supposed to be like with helping people.” As an example, Belén explained that even charitable causes have turned into a money making pursuit. She beautifully illustrated her point with a painting (see Figure 4) she had completed for her art class.



Figure 4. Painting by Belén which represents a faceless, sad woman left behind by the economic drive of globalization.

The painting portrays a faceless woman sitting with her head bowed as if she were sad, left behind by the economic drive of globalization. Belén explained that the wrist bands placed at the woman's feet (such as the "Live Strong" bands created by the Lance Armstrong Foundation) were originally created to raise money to help people, but that companies have turned them into a fashion with the aim of earning money. The wording scribbled at the top of the painting "Moda," which means "fashion" in English, is hidden beneath the artist's strokes, signifying that fashion is a "subliminal message."

POLITICAL GLOBALIZATION

As established from the two previous sections, the IB students from Amarillo and Toluca defined globalization in cultural and economic terms. The majority did not, however, define globalization in political terms, yet they did reveal definite views of politics in a global system. Although I did not specifically ask students about their

national identities or opinions on who or what dominates the world political scene, their passionate responses to questions concerning the United Nations or what they thought to be the most significant events in their country or the world during the last five years yielded the following conclusions: (a) the students view the nation-state (specifically the United States of America) to be the dominant governing entity in world politics, not international organizations; and (b) they feel that the dominance and power of the U.S. has been misused concerning the U.S.-led invasion of Iraq and also concerning the imposition of U.S. ideals on other countries, specifically Iraq and Mexico. Once again, the twin themes of dominance and loss come to light in an era of globalization.

Dominance of the nation-state/United States

The students did not express views that would support arguments from the literature claiming that the nation-state is losing ground to world organizational governance. In fact, only Bethany mentioned that globalization pertains to a “loss of borders;” however, her reference pertained to “everyone being on the same economic and social systems,” not political system. A few students mentioned regional unity such as Latin America, Asia, and the European Union, yet the students primarily referred to the nation-state as the principal governing entity and did not hold the belief that world organizations such as the United Nations (UN) threaten the sovereignty of the nation-state. In fact, they expressed views that the United States has too *much* control within the UN. Furthermore, the students clearly identified themselves on national lines. The two points of nationalism and the United States’ dominance of the United Nations highlight the students’ vantage point that the nation-state (in particularly the U.S.) reigns supreme in today’s globally connected world.

Nationalism still strong

Although the students expressed concern for humankind and for world cooperation, they did not overall identify themselves as “global citizens.” Although nationalism can have a variety of connotations, I am using the word here to demonstrate the students’ pride or concern for their country, not as disregard for other nations or as a synonym to isolationism. The IB students from Mexico and the United States placed high value on national pride, concern for the well-being of their nation, and for the image their nation carries worldwide.

As demonstrated in previous sections of this chapter, the Mexican students exhibited nationalism and concern for their nation’s culture and economy. The students also revealed pride for Mexico while discussing their national youth soccer team, the Summit of the Americas, and the change of government from the PRI to the PAN political party in 2000. First of all, Pablo, Roberto and Aurora felt that the team’s winning of the World Cup for male players under the age of 17 brought motivation, pride, and hope to the people of Mexico. They were overjoyed with the “Sub 17” championship that took place in Peru in 2005, and all listed it as one of the most significant events that has occurred in Mexico during the last 5 years. Pablo’s exhilaration embodies the pride he feels for his country. “The triumph of our Mexican team in soccer . . . represented that we can achieve great things. . . .It says to our people that they can do good things, great things if they want to.” With equal excitement, Aurora explained that after the championship she constantly heard on the news how the kids on the winning team inspired Mexico to believe they could attain success if they had the “will power” to do so. She clarified, “I’m referring not just to the fact that they

brought home a trophy, but to the fact that they brought home a different spirit and a different sense of *nacionalismo*.”

In addition to the Sub 17 World Cup championship, Aurora and Belén were mindful of the image their country portrays to the rest of the world. Aurora discussed the “Cumbre de las Américas” (Summit of the Americas) as another event in Mexico that she considered to be one of the most important during the last 5 years. The objective of the summit is to facilitate hemispheric cooperation between the top leaders of North, Central, and South America to confront economic, social, and political challenges of the region. The first and second summits took place in the United States and Canada while the third took place in Monterrey, México in January 2004. Aurora felt that it was noteworthy that the 2004 summit took place in her country. She stated, “That means other countries recognize us as capable of handling such an event. And well, recognition from other countries is also important, significant.”

Belén also demonstrated nationalistic sentiment pertaining to the image her country exposes to the world. Belén as well as Aurora, Pablo, and Graciela felt that the change of government Mexico experienced in July 2000 was another significant national event. In 2000, Mexico democratically elected President Vicente Fox of the PAN political party, defeating a 70 year reign of the PRI party. Because of this event, Belén felt that the world now sees Mexico “with different eyes.” She elaborated, “We are not seen as this poor man and his horse going to work or something like that. I think people are starting now to think of Mexico as a more industrialized country.”

The U.S. students also expressed feelings of nationalism and pride for their country, especially when discussing the September 11, 2001 terrorist attacks on the

United States. They also spoke about the image the United States portrays to other countries, and several were particularly concerned over their nation's image and international relations related to the Bush administration's handling of the war in Iraq.

First, Iva eloquently described her endearment towards the United States while discussing how she, her parents and people from Eritrea, Africa view the United States. She first stated that Eritrea and the U.S. are similar due to a "sense of togetherness and family" in both countries. Iva explained that the Eritrean people view the U.S. as "somewhere far away. . .[where] they think their hopes and dreams come true," and that her parents view the U.S. "not only [as] a good place for education, but also a nice place where they can express themselves and if they worked hard enough they could get as far as they could." Originally from Eritrea, her father works as a physician in Amarillo.

Lisa, Homayra, and Suman are first generation U.S. citizens like Iva. These three girls, as well as, Carrie expressed strong sentiments of nationalism in reaction to the September 11, 2001, terrorist attacks. In fact, 10 out of the 15 students from both Amarillo and Toluca considered the "9-11" attacks (as well as natural disasters of 2005 such as Hurricanes Rita, Katrina, Stan, and Wilma and the tsunami that hit Southeast Asia) to be one of the most significant national or international events during the past 5 years. Lisa thought that 9-11 and Hurricane Katrina "united the country" and "encouraged nationalism," which she defined as exhibiting pride in your country. She felt that the tragic events demonstrated "compassion between human beings" through monetary donations or voluntary services such as those provided by the American Red Cross.

Suman, a first generation Indian American who is proud that she has adapted to both the Indian and U.S. cultures, also mentioned U.S. unity and expressed obvious feelings toward the 2001 terrorist attacks. She articulated her U.S. identity in strong, nationalistic terms while defending her country as follows:

September 11 was an act of trespassing against the U.S. I think that there should be some action taken to prevent such terrorist attacks. We must protect ourselves as well as our privacy. Also by doing this, we will show the world that we cannot be taken down and that we are a strong, united country.

Also adapting to two cultures – the U.S. and Iranian cultures, Hodayra was saddened by the 9-11 invasion of her country and equally disturbed that her Islamic religion lay at the root of the attacks. Furthermore, keeping the well-being of the United States in mind, she expressed concern for United States' foreign relations and for the security of her country as follows:

I felt very sad for the loss of people, and the terrorists had no right to invade our country. The terrorists say they did it for Islam, but Islam is a religion of complete peace. It is a religion of kindness and humanity and no good and true Muslim would do such a thing. . . .September 11 affected our relations between countries and security of our nation.

Carrie, Holly, and Bethany demonstrated their U.S. identities and nationalism in somewhat different ways than the previous girls. Like Hodayra, Carrie also addressed the United States' foreign relations and image after September 11. She along with Holly and Bethany worried about their nation's image concerning the war in Iraq. Carrie believed 9-11 was a significant event due to the number of people who innocently lost

their lives during the attack as well as the realization that everyone in the world does not favorably view the U.S. She discussed how France and Germany do not agree with the United States' stance on the war on terror, and that "certain radical Muslims don't like the United States at all." In Carrie's words, "It is something that I never thought about before, and as an 8th grader it kind of hits you [that] some people don't like us."

Similarly, Holly worried about her country's international relations and stated that President Bush "has caused quite an impact on how people think of Americans."

I should interject that I am categorizing Carrie's, Holly's, and Bethany's views and concerns for their nation's image and foreign affairs as examples of nationalism because I do not relate nationalism to whether or not a person agrees or disagrees with certain decisions made by their government. I am not defining nationalism as pride in the actions of one's government; rather pride in one's country and national identity, which is exactly what these students portrayed when they expressed concern for their country's actions and world image.

Bethany explained that she personally encountered negative opinions of the U.S. during a few trips to Europe. She defended her country and fellow citizens by saying that these unfavorable views were "not based on anything." Bethany elaborated that family friends of hers in Germany believed that *everyone* in the U.S. is supportive of President Bush and that *all* Americans aim for their country to be "a world super power." According to Bethany, "I just think that's not how it really is. They are getting this very generalized idea of Americans." Although Bethany's and others' views of the war in Iraq will be discussed in more detail later in this chapter, Bethany further demonstrated her nationalism and concern for her country with the following statement:

I believe that by continuing with the war, we are further disrupting our position in the world and dividing our own country into fiercely loyal political parties. We are accomplishing little in the war in Iraq, and it is at a great cost to our country.

Once again, both the Mexican and U.S. students expressed sentiments of nationalism, pride, and concern for the well-being of their respective nations. Their nationalistic views as well as their opinions that the U.S. dominates one of the world's most recognized international institutions (the UN) demonstrates that overall the students view the nation-state as maintaining the primary role of governance as opposed to international governing bodies or even the world market.

United States' dominance of the United Nations

Although I did not ask the students who or what they think is the major political player(s) in today's global system, their explanations of the United Nations or the most significant events in their country or the world during the last five years led to the following conclusion: the majority of the students viewed the United States as the dominate player in world politics (not the United Nations or other international institutions). The majority of the students were skeptical of such a position. Significantly, the students believed that the United Nations is an international organization that promotes cooperation and peace among nations, yet is currently not functioning properly due to the United States' supremacy within the organization (in particular the U.S. decision to go to war with Iraq in 2002 without the majority vote of the UN Security Council.)

First of all, 15 students expressed in their own words that the primary mission of the United Nations is to promote peace and cooperation among nations of the world. All

but one student (Lisa) expressed that having a world organization like the United Nations is a positive concept. I will return to this point later and will now allow the students' words to demonstrate their belief that the United Nations is not functioning properly due to the excessive power the U.S. holds within the organization. Mauren, Josh, Holly, Carrie, Bethany, Graciela, Pablo, and Roberto all articulated this viewpoint. Quotations from Bethany and Roberto exemplify this point.

Bethany believes that the United States is the key decision and policy-maker within the United Nations and that when certain rules do not match the interests of the U.S. government, the U.S. exercises its power by not abiding by policies that it might expect other countries to follow such as those which uphold diplomacy over war in times of conflict. Bethany stated the following:

The United Nations is largely run by the U.S., and it could be said that we break the rules we create. The UN is beneficial (in concept) but perhaps is not currently working as it should. I just think that the U.S. obviously has the most control in the decisions that the United Nations make. . . . I would say that a lot of my opinion that we have the most power is because that we have the power to break some of the rules. . . .like choosing to go to war without necessarily running it through the rest of the UN If other countries were to do that we would call them or at least slate it as a mark against the country.

Roberto's view of the United States' dominance in the United Nations echoes the same sentiment expressed by Bethany. Roberto believes that the United States has the ability to do whatever it wants and that it uses the UN to promote the interests of the United States worldwide. Roberto supports his position that the U.S. controls the United

Nations due to the fact that the headquarters of the UN is located in the United States, that the United States is one of the permanent members of the UN Security Council (privileging it to use the right of veto), and that since the majority of the UN's budget comes from the United States, the U.S. can withdraw its funding at anytime and, thus, weaken the operations of the United Nations. Roberto stated the following:

The UN has turned into an instrument where the U.S. can influence the entire world. I think that the U.S. has much influence in the United Nations, and actually the interests of the U.S. are the ones that are treated in the United Nations the most. And also what they want to do, they do most of the time – like invading Iraq when it had nothing to do with . . . the twin towers. . . . I think that happens mostly because: first, the United Nations is in New York. And then because the United States is a permanent member of the Security Council, and it can use the *derecho de veto* [right of veto]. . . . And also because most of the . . . [budget] of the United Nations comes from the U.S. government. So if the U.S. government disagrees with a resolution of the United Nations, then they can just stop giving the money.

In addition to believing that the UN is controlled by the United States, Roberto also mentioned that he feels the United States was not justified in invading Iraq and erroneously based its decision to capture Iraqi dictator Saddam Hussein and go to war on the premise that the Al Qaeda terrorist network (held responsible for the September 11, 2001, attacks in New York City) was operating in Iraq. Roberto stated that he never understood the connection between the September 11 attacks on the twin towers and the war in Iraq.

Most of the students, in fact, held negative views of the U.S.-led war in Iraq and subsequently felt that the U.S. government “imposes” its political, economic, and cultural systems on the rest of the world. This brings me to the second main point concerning political topics of globalization.

United States’ misuse of power

In concert with the first point pertaining to the perception that the nation-state (predominantly the United States) leads the world political scene, the second point pertains to loss: The students felt that the U.S. has misused its power. They were particularly against the war in Iraq and the imposition of U.S. ideals on other countries, namely Iraq and Mexico.

United States’ invasion of Iraq

I did not question the students about the U.S.-led war in Iraq, yet all but two students mentioned the war at some point in their questionnaires or interviews, particularly in response to what they thought to be a significant event during the last five years. Two of the Amarillo High students (Iva and Lisa) did not mention the war at all; another U.S. student (Hodayra) was more supportive of the war (or at least the ousting of Saddam Hussein and the establishment of democracy), and Suman and Josh held unresolved or neutral opinions of the war. Josh was undecided about the war, yet he was skeptical of the imposition of U.S. culture on the Iraqi people.

On the other hand, ten students held negative opinions towards the United States’ involvement in Iraq. All five Mexican students concurred with this point of view as did Bethany, Holly, Mauren, Shannon, and Carrie from Amarillo High School. The following passages illuminate the views of the ten students that were clearly against the

war, emphasizing their opinions that the U.S. was not justified in its reasons for war yet due to its power “can do whatever it wants.”

Like Roberto, Bethany did not see the connection between the war on terror (which was instigated after the September 11 attacks on the Twin Towers) and the war in Iraq. She expressed concern over the U.S. trying to control the whole country of Iraq instead of capturing certain individuals involved in terrorism. Bethany stated:

Some people believe that the war in Iraq is *directly* related to the war on terrorism, and I don’t think it is. I think it is very separate, and it’s something that the country [United States] decided to do *apart* from the war on terrorism.

Holly asserted that she strongly opposes the war in Iraq and that she views the war as “ideological warfare.” Furthermore, she explained that the idea or belief in “terrorism” can not be defeated through battle. Holly expressed her views as follows:

I am personally against the war, which I see as ideological warfare, which throughout history has never been very effective. It’s like in the 60s when we wanted to get rid of the “communists.” I don’t think you can really do that. In reality terrorism is going to exist no matter how many people we shoot. . . . You are trying to get rid of an idea, and it is basically impossible.

Mauren also stated that she did not support the war because she felt “it was too aggressive” and she did not believe that there was “enough of a reason to invade Iraq.” Mauren listed the following justifications for going to war, none of which she approved: “Sadam Hussein needs to be removed from power; it will reduce the likelihood of terrorism in America; Iraq has a great amount of oil, . . . [and] they thought [Iraq] had nuclear weapons. But they didn’t.”

Mauren (along with Carrie, Shannon, Aurora, and Pablo) felt that the Bush administration's proclamation that Iraq had weapons of mass destruction was not a convincing justification for war. Carrie believed that "the war was unjustified" and that "there was not any proof of the weapons of mass destruction." She felt that "better international relations and diplomacy would have been more effective [than going to war with Iraq]."

Shannon voiced her opinions on the war by stating, "I don't believe America is justified in being in Iraq right now nor were they justified at any other point." She questioned the weapons of mass destruction debate, but avowed her support of the troops and also her position as a pacifist.

We are not told everything, and I don't necessarily expect to be, but whenever President Bush talked about "we thought there were weapons of mass destruction in Iraq." That's just not really good enough. I just don't see why he sent so many of America's people and hurt so many of Iraq's people over a thought that's not sure. . . . I support our government, and I support the troops, but I am a pacifist by nature, and so I just don't like wars. I don't like his reasons for it, I guess.

Aurora also was skeptical of President Bush's decision to go to war with Iraq, based on the claim that Iraq had nuclear weapons and especially without the support of the UN. Aurora discussed her recollection of the year the U.S. went to war with Iraq.

I remember watching in March 2003 (I think it was). I saw Bush on the television on CNN, and he was saying that they were going to go against what the UN had said, and they were going to search Iraq for the nuclear weapons that Saddam

Hussein was hiding from them. I remember it very clear. . . .The *most* powerful country in the world (probably) going against what the organization for peace had said, what they recommended. . . .I don't know the alternative purposes [the U.S.] had, but going to war on a nation that had not attacked them directly . . . and ultimately resulted to have been free of nuclear weapons the whole time. So I really don't want to judge. I mean, I don't know if it was an excuse or not.

Pablo's words resonate the idea that the U.S. was not justified in going to war with Iraq due to the claim of weapons of mass destruction. Pablo (along with Graciela, Roberto, and Mauren) also commented on the possibility that the war had more to do with U.S. oil interests in Iraq and the Middle East. Similar to Aurora, Pablo emphasized the power of the U.S. government and specifically its ability to act and achieve whatever aims it may pursue.

I think [the war] is showing how a powerful country can do almost whatever it wants. And that it can say that it is going to stop the war there [in the Middle East] and eliminate nuclear weapons, and it can give lots of reasons for what it's doing, but I mean, all the reasons are hidden like the oil and that. So I think it's . . . showing that, for example, the United States can do whatever they want, they can achieve whatever they want and no one is going to stop them.

Graciela stated that "oil could be an important factor that led to the United States to be there [in Iraq]" and Mauren also listed a possible reason for going to war was that "Iraq has a great amount of oil."

Similar to Roberto and Bethany's skepticism of the connection between the war on terror and the war in Iraq, Mauren stated:

It's not Iraq that is doing the terrorism; it is *certain* groups of people and *all* kinds of countries. And I don't think that they should just invade one country and change the whole system and everything around and put that many lives in danger just for terrorism.

Similarly, Bethany concluded the following:

I think you are talking about us actually going in and undermining a government as opposed to just trying to take out certain individuals or punish certain individuals. So we are basically taking control of an entire nation rather than talking about looking at an individual issue of terrorism.

Not only did students like Bethany feel that the U.S. is "undermining a government," they felt that the U.S. also misuses its power by imposing U.S. ideals on the people of Iraq and other nations.

Imposition of U.S. ideals on Iraq

As Pablo and Roberto stated that the U.S. has the power to achieve whatever it desires, Shannon, Carrie, Belén, Roberto, Bethany, Mauren, and Josh expressed sentiments of injustice that part of this power entails imposing U.S. ideals on Iraq. Shannon emphasized her view that the U.S. "continues to employ ideas of 'the white man's burden' to enforce freedom on other people." By "white man's burden" she refers to the imperialistic notion that the U.S. has justified its quests with the noble charge of "civilizing" less developed nations and peoples. Shannon expressed her views as follows:

I feel the war in Iraq is harming the ordinary citizens of those countries. I feel bad that they have no say in many of the changes taking place in their country. I

feel as though America is continuing to employ ideas of “the white man’s burden” to enforce freedom on other people. In the process, I am afraid they are hurting civilians. . . . Just assuming that people have a better life under a government much like ours (which they might, and I’m not saying that they won’t), but what if the situation was reversed? If Iraq was the most powerful, and they came here and enforced that on us? I just don’t think it’s right in general.

I should clarify that the students are not in opposition to the ideals for which a democratic system of government stands. Shannon, for instance, later expressed her perception that due to U.S. intervention, Iraqi women have been relieved of certain cultural traditions that have perpetuated their strict inferiority to men. What the students are mostly in disaccord with is their perception that the U.S. utilizes its power to *impose* such ideals on other nations. Carrie’s words speak directly to this point.

Bush’s declaration of the war on terror . . . has caused several possible terrorists to be apprehended. Regardless, America has imposed itself in many countries without reason. While many agree with these actions, I feel it is wrong to impose our American ideals upon the rest of the world. . . . It is not necessarily the ideals that are wrong. It is that we are imposing them. . . . The ideal of democracy is not wrong. I obviously believe in democracy and the ideal that it stands for, but I just think that it is wrong for one country to impose it upon another.

Josh (one of the three students who was undecided or neutral about the war in Iraq) partially shares this point of view about the U.S. imposing beliefs on other nations; however, he does not necessarily believe that it is wrong for the U.S. to help establish a democratic system of government in Iraq. Josh differentiates between establishing a

democratic government in the Middle East (which he believes can be positive) and imposing cultural norms on the people (which he regards as negative).

Although I feel democracy is not amoral, the United States going into every country and setting up a democracy for the good of the people is not always necessarily correct because you shouldn't force your culture, traditions, and stuff on the nation. Democracy is one thing, to let the people still be in control, but a lot of times what I was talking about [is when] in the news [they say], "The Iraqis are backward people," and just things like that are very ridiculous. . . . I think the U.S. should have some influence obviously in the new Iraqi government . . . but only to a certain extent. Only in a government way and not in a cultural, traditional way (which I think is awful).

Mauren (who was against the U.S.-led war in Iraq) also differentiates between the good of democracy and imposing cultural changes that often lead to a loss of tradition.

[Iraq] had a very different system before (a dictatorship), and now they are going to have a democracy (which is obviously good in some ways), but you could say that they are losing some of their tradition or their past because everything is new in their system.

This concept that Josh and Mauren discussed about the loss of tradition and culture was addressed in depth in the section on cultural globalization. Once again, 13 out of 15 students commented on the war in Iraq at some point during their interviews. Ten were definitely against the U.S.-led involvement in Iraq and while Josh wavered in

his position, he was indeed skeptical of the U.S. imposing U.S. ideals on the people of Iraq and other countries.

Imposition of U.S. ideals on Mexico

Although Mexico was not a country the U.S. students associated with the imposition of U.S. ideals, several of the Mexican students expressed how the U.S. has imposed certain political ideals on their country and how Mexico is often unable to oppose the U.S.. Aurora stated that part of Mexico's history has been that they often "yield to the pressure of many great nations." As an example, Belén explained that the U.S. was "showing power" when they had a dispute with her country over charging Mexico for using water that apparently came from the U.S. side of the border. Because Mexico is a neighbor with the U.S., Belén complained that Mexico wasn't able to support its position concerning the issue, or else Mexico would have no water left. According to Belén, people "reject" when the U.S. people "put their way of thinking on other countries."

Roberto also exhibited frustration over the Mexican government yielding to the U.S.. He explained that before the Fox administration, Mexico maintained relations with Cuba and Venezuela governments, to which the U.S. is in opposition. Roberto complained that in order to support the ideals of the United States, Mexico has now changed its position toward Fidel Castro, so that in return the U.S. would not act outside of Mexico's interests pertaining to immigration. According to Roberto, Mexico cannot disagree with the U.S. In fact, Roberto stated that because the U.S. invaded Iraq, even though Iraq was not responsible for the September 11 attacks, it sent a message not only

to Mexico but to all the countries of the world that to be against the U.S. is “*ponerse la soga al cuello*” [to put a rope around your neck].

CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

In this closing chapter, I provide a summary of this dissertation research including the rationale and epistemological frame of the research as well as the methods for data collection and analysis. Most importantly, this chapter contains brief summaries of the major themes as well as further conclusions, recommendations for future research, recommendations for practice, and final comments pertaining to the impact of this research.

SUMMARY OF THE RESEARCH

This dissertation sought to gain initial insight into the nature of International Baccalaureate students' international understanding through inquiry into how they perceive globalization. As a personal rationale for this study, I had been awakened in 2002 and 2003 to the vast differences in which people view the world and my own nation's role in the functioning of the world. When heated debate took place world-wide whether or not the U.S. should invade the country of Iraq, my close interaction with international students at the university (primarily from Mexico and other Latin American countries) heightened my awareness of other nations' often critical views of the U.S.' role in world politics as well as criticism towards parts of the U.S. culture, feared to be spreading across the globe. Such a perception of globalization had not truly occurred to me prior to this interaction; therefore, my personal rationale for this study stems from my desire to gain a deeper understanding of cross-cultural perceptions of globalization.

Furthermore, as the last few decades have seen a proliferation of debate and awareness of today's international system referred to as "globalization," educational

pursuits have consequently aimed to prepare modernity's children for life in an interdependent world. Although education has seen an exponential rise in curriculum (such as that promoted by global education, international education, and the International Baccalaureate Organization) that instills students with "international understanding" or "global perspectives," globalization and educational research have fallen short of disclosing the *nature* of students' international understanding and their grasp of globalization. My academic rationale for this dissertation research, thus, stems from both the rise in education which promotes international understanding and the lack of research that explores the nature of students' international understanding and precisely their perceptions of globalization.

The fields of global education and international education as well as the International Baccalaureate Organization (IBO) have in particular embraced international understanding and global perspectives in education. Merryfield (1995) defined global education as "develop[ing] the knowledge, skills, and attitudes that are the basis for decision-making and participation in a world characterized by cultural pluralism, interconnectedness, and international economic competition (§2)." Similarly, the field of international education is strongly supportive of infusing international understanding throughout the educational process. Traditionally defined as a form of education catered to students whose parents work in globally mobile jobs (Hayden & Wong, 1997) or as an academic discipline focused on comparing educational systems worldwide (Cambridge & Thompson, 2004), international education has increasingly referred to education oriented towards "international-mindedness" (p. 161-162).

Principally related with international education (as well as with peace education), the esteemed International Baccalaureate Organization (IBO) founded in Geneva, Switzerland holds international understanding as a cornerstone of its academic programming. With roots stemming back to the post-World War I era, the non-profit organization “aims to develop inquiring, knowledgeable, and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (IBO, n.d.4). Likewise, the IBO’s Diploma Programme for high school juniors and seniors aims to “provide an internationally accepted qualification for entry into higher education” and to “promote international understanding” (IBO, 2002, p. 4).

Since its official inception in 1968, the IBO’s high school Diploma Programme has steadily increased in popularity in the U.S. and Mexico as well as many other countries around the world. Schools worldwide are adopting the IB as a reputable college preparatory program and also as a means of inspiring pre-collegiate students to adopt lifelong values which uphold knowledge and respect for other cultures. In the U.S. alone, the number of IB schools offering the Diploma Programme has risen from 1 in 1971 to almost 500 in 2006 (IBO, n.d.1). Mexico is also experiencing an increase in IB education and currently has about 40 educational institutions (the vast majority privately funded) offering the IB Diploma Programme (IBO, n.d.2).

In spite of the aforementioned growth in education oriented toward international understanding and aimed at equipping students with the knowledge and skills to succeed in today’s global system, a review of the literature revealed a gap in globalization and educational research pertaining to how students actually view this system or globalization phenomenon for which they are being educated. Analysis and debate

surrounding globalization has flourished over the past few decades primarily emanating from the fields of economics, political science, sociology, and anthropology.

Scholarly work under the auspices of economics has spotlighted the global economy and in particular neoliberal, free trade policies such as the North American Free Trade Agreement (NAFTA). One such debate has argued whether or not economic globalization contributes to the growth of underdeveloped regions or to increased marginalization of impoverished nations and locations around the globe (e.g., Peron, 2006; Salas, 2002).

Furthermore, in an age that has witnessed unprecedented growth in the number of corporations and organizations functioning on a borderless, global level; political scientists have questioned the future of the nation-state as the core governing body (e.g., Barber, 1996; Kiely, 2005; Scholte, 2005). Counterpoints to such analysis have claimed that the nation-state has actually experienced *resurgence* in the post-September 11th world, particularly related to the U.S.' dominant role in the global war against terror (e.g., Derviş, 2005; Rizvi, 2004; Steger, 2005).

The fields of political science and economics have not been unaccompanied in producing globalization theories. Anthropology and sociology have contributed a plethora of commentary concerning globalization's impact on cultures and societies worldwide. Such debate has included (but has not been limited to) whether or not the U.S. culture is the driving culture of globalization (e.g., Barlow, 2006; Legrain, 2003) and has also highlighted dualities such as cultural homogenization and heterogenization (e.g., Appadurai, 1996; Barber, 1996; Friedman, 2000).

The above globalization themes were used as the framework for inquiry and analysis to explore the following research questions:

1. How do IB students perceive and what are their attitudes toward globalization?
2. How do IB students identify themselves within the world system?

Through qualitative, exploratory research focused on the perceptions of globalization of pre-collegiate students enrolled in the increasingly popular International Baccalaureate (IB) Diploma Programme, this dissertation focused on the views of a purposive sampling of 15 IB students enrolled at 2 sites: 5 students (3 females and 2 males) from Tecnológico de Monterrey – Campus Toluca located in Toluca, Estado de Mexico, Mexico; and 10 students (9 females and 1 male) from Amarillo High School located in Amarillo, Texas, U.S.A.

Because the central theme of this research pertained to students' *perceptions* of a particular phenomenon, only their individual voices could express such internal and often complex views of the world in which they live. Interpretivism formed the epistemological frame of this dissertation due to its aim of grasping meaning from the inside or from the actor's point of view (Schwandt, 2001, p. 273). Furthermore, qualitative research methods for data collection and analysis were employed in order to produce the students' own words as data instead of numbers often utilized in statistical, quantifiable research (Crossley & Vulliamy, 1996).

Data collection methods included three open-ended questionnaires and one 45 minute interview of each of the 15 IB students in Amarillo, Texas, U.S.A. and Toluca, Mexico. The questionnaires formed the written portion of the data collection and served

to prepare the students for elaboration during the interviews. Based on the questions asked on the questionnaires, the interviews were guided by but not restricted to an interview protocol. This process utilizing the “semi-structured interview” (Bryman, 2004) enabled flexibility for open-ended responses characteristic of qualitative research.

Qualitative data analysis also was employed to ensure flexibility of interpretation. Qualitative analysis techniques of Lincoln and Guba (1985) (as cited in Erlandson et al., 1993) were utilized to ensure themes emerged from the data. The questionnaires and interviews were analyzed by the following: (a) *unitizing data*, which involved disaggregating the students’ words into independent thoughts and units of data, and (b) *emergent category designation*, which involved sorting the units of thoughts into categories and assigning them a title or description. Following analysis guidelines of Lincoln and Guba (1985) (as cited in Erlandson et al., 1993, p. 148-149), trustworthiness of the findings was ensured by implementation of the following: (a) a triangulation of methods and (b) an extensive audit trail of *raw data, data reduction, and analysis products, data reconstruction and synthesis products, process notes*, and my personal correspondence with committee members, IB directors, student participants, and other research informants.

CONCLUSIONS

As stated throughout Chapter VI of this dissertation, data analysis and interpretation of the questionnaires and interviews of the 15 IB students from Toluca, México and Amarillo, Texas, U.S.A., generated an overall theme of dominance and loss pertaining to the students’ perceptions of globalization. Having surfaced during my first readings of the written questionnaires and subsequent interview transcripts, this

prevailing argument solidified throughout the tedious processes of unitizing the data and searching for emergent categories both by hand and with the assistance of computer-generated software. The categories and sub-categories relevant to this overreaching theme were included in the students' perceptions of cultural, economic, and political aspects of globalization. A brief summary of these themes has been included below as well as further conclusions and implications of this dissertation research.

Cultural globalization

All of the IB participants perceived culture to be a crucial component of globalization. The students discussed culture in terms of what Barber (1996) referred to as “cultural homogenization” or the unification of world cultures. In line with academic debate purported by researchers such as Barber (1996) and Barlow (2006), U.S. and Mexican students alike were critical that this unified, global culture is dominated by U.S. culture including U.S. fashion, food, and corporations; the English language; and U.S. or Western technology. Furthermore, much like Barlow's concern that U.S.-led cultural homogenization results in a drastic decline in local cultures, knowledge, and traditions; the vast majority of IB students from both schools lamented the loss of culture around the globe, particularly related to Japan, Iraq, Africa, and Mexico.

It is interesting to note that although Seargeant (2005) listed Japan as a country that has been exemplar in both preserving local traditions while absorbing and adapting parts of the world culture to fit a local agenda, several of the students discussed Japan as a country that has experienced significant culture loss in the age of globalization. Likewise, Cowen's (2002) commentary on “the tragedy of cultural loss” might provide hope for the Mexicans students who felt engulfed with U.S. cultural influences. Cowen

contended that Mexico has actually been able to maintain its distinct identity in the midst of invasive contact with larger, wealthier nations. According to Cowen, Mexican diversity “has proven highly resilient to foreign influences” (p. 64).

Economic globalization

Although less general consensus among the Mexican and U.S. IB students emerged from their discussions of economics, the themes of dominance and loss, nevertheless, prevailed as the overarching thesis for the students’ perceptions of economic globalization. The Mexican students were well aware of their nation’s economic status as a developing nation and of the implications of this position. In concert with Salas (2002) who attested that “NAFTA has inequality at its heart” (p. 33), the Mexican students worried that Mexico and other developing countries were being left behind by the free market structure of globalization exemplified by the North American Free Trade Agreement as well as by emerging Asian economies.

In contrast, the U.S. students discussed aspects of economic globalization to a much lesser degree and defined the economy’s role in globalization in a more positive manner than did the Mexican students, which further illustrated the dominance and advantageous position the U.S. upholds within the global market. In essence, the U.S. students simply were not as concerned with economic aspects of globalization, perhaps because their lives and parents’ livelihood are not as affected by the ebbs and flows of economic prosperity often dictated by the economy of a northern super power.

Political globalization

In addition to cultural and economic aspects of globalization, the participants’ beliefs pertaining to world politics further support this dissertation’s overarching theme

that the students perceive globalization primarily in terms of dominance and loss. Much political analysis found in globalization literature questions the dominion of the nation-state as the primary authority across the globe and instead attributes power to the global market as well as transnational institutions (Barber, 1996; Kiely, 2005). However, the IB students chosen for this study never expressed opinions in line with these particular arguments. Rather, their viewpoints toward the United Nations, the war in Iraq, and their expressed sentiments of nationalistic pride clarified the students' perceptions that the nation-state still prevails over authority granted to global institutions or corporations.

In fact, the students' views were much more in accordance with Derviş (2005) who claimed that the international system of governance (namely the United Nations) has experienced an all time failure since the U.S. invasion of Iraq in March 2003 without authorization from the UN Security Council. Similarly, Rizvi (2004) contends that the nation-state and chiefly the United States has "re-assert[ed] its global authority and pre-eminence in international relations" (p. 162). The fervently expressed opinions of the students concerning the U.S.' control of the United Nations, U.S.-led invasion of Iraq, and the imposition of U.S. ideals on Iraq and Mexico once again echo tales of dominance and loss in the age of globalization.

Complexity of students' perceptions

Although the themes of U.S. dominance and loss prevailed throughout the students' responses to the open-ended questionnaires and interviews, it should be stated that the students' perceptions of globalization should not be so unproblematically confined to such a rhythmical and poetic account. In staying true to interpretist research, I am aware that the conclusions for this research have been subject to my personal

constructions from the creation of the research questions to the last and final words written of this two-year venture.

In fact, I should interject that prior to my interaction with international students concerning the war in Iraq and significantly prior to my dissertation research, I viewed globalization in much more simplistic terms as a phenomenon that interconnects the whole world through advances in technology and as pertaining to the benefits of the global economy. I also viewed it as a reason for encouraging education that allows students to better understand other countries and cultures of the world. Since my dissertation research including exploration of the literature as well as listening to the views of the 15 IB students, I personally began to view globalization in terms of dominance and loss and became sensitive to the downsides of a global economic system, especially when considering the plight of developing nations such as Mexico.

Therefore, in attempt to raise my sights above my own interpretations of dominance and loss, I performed additional analysis, which revealed the complexity of the students' views of globalization. Worth mentioning, my additional analysis divulged less critical attitudes the students hold toward today's global system. For instance, the students spoke extensively about technology's role in causing globalization. They also discussed technological advances in communication, transportation, and medicine as important advantages of globalization. Furthermore, the students perceived globalization to be beneficial in promoting cultural awareness, peace, communication, and cooperation among nations. Although this exercise proved not to produce such salient interpretations as those pertaining to dominance and loss, the complexity of the students' perceptions of globalization was indeed illuminated by additional analysis of the data.

Eyes not on Mexico

In this conclusion chapter, it also is worth revealing that the students from Amarillo High School did not reference Canada, Mexico or South America while discussing their opinions on globalization or any other topic. Europe was predominantly the focus of the U.S. students' international understanding as well as debate concerning Iraq and references made about Japan, China, and Africa. Interestingly, when discussing developing or less developed nations, many of the U.S. students alluded to the distant continent of Africa instead of their own southern neighbor. This lack of attention to Mexico surfaced again regarding questions about Mexican immigration (which were not included in this dissertation) and also regarding topics pertaining to economic globalization, specifically the North American Free Trade Agreement (NAFTA) between Canada, Mexico, and the United States.

This could partially be due to the fact that the U.S. students have taken IB History of Europe and not History of the Americas, which is not offered as a part of Amarillo High's IB program (nor Toluca's IB program for that matter), and also because the war in Iraq has been such a hot topic during the course of the students' high school experience (not NAFTA, which went into effect in 1994). Nonetheless, according to the brief encounters with the students from Amarillo High, their schooling does not seem to influence or emphasize their understanding of the North American continent including Canada, the United States, and Mexico. Notably, even the 20th Century Topics course does not focus studies on Latin America, which could be a disadvantage due to the fact that the students listed this course as one of the primary influences on their perception of globalization and the world.

Influences on students' perceptions

Responses students gave during the course of their questionnaires and interviews revealed that both the Mexican and U.S. students' perceptions of globalization have primarily been influenced by their coursework and class discussions in IB's required 20th Century Topics history course as well as the history regional option: the History of Europe. To be exact, 13 out of 15 students thought that IB history courses had the greatest impact on their perceptions. This conclusion falls in line with Hinrich's (2003) research which found that 89% of 53 IB Diploma Programme students at a particular U.S. school thought that the IB (particularly history courses and the Theory of Knowledge Course) enhanced their international understanding. This conclusion also falls in line with the aims of IB's history program as follows:

The study of history from an international perspective is increasingly important today. In the contemporary context, one of globalization and technological development, different cultures and societies are increasingly in contact and interdependent. Now, more than ever, there is a need for an understanding of the present as well as the past. The aim of history in the Diploma Programme is to explain trends and developments, continuity and change through time and through individual events. The course is concerned with individuals and societies in the widest context: political, social, economic, religious, technological, and cultural.

Interviews with IB history teachers from Amarillo High School and Tecnológico de Monterrey – Campus Toluca confirmed the influence of these courses on the students' perceptions of globalization. Mr. Eduardo Solias from Tecnológico de

Monterrey and Mr. David Daily from Amarillo High School both stated that their classes do not formally study globalization, but discuss issues pertaining to globalization. Mr. Solias explained that his 20th Century course discusses the advantages and disadvantages of globalization. Much like his students, Mr. Solias discussed cultural aspects of globalization pertaining to the loss of language and culture as well as the benefit of cultural awareness. He stated the following,

I mention sometimes, for example, [what] the globalization is doing to the small languages. In Mexico we have 50 native languages that are very fast disappearing, and globalization is not helping really to conserve them. . . . Thanks to the TV, the internet, etc., it is easier to know about the culture, the customs, and thinking of other people in other parts of the world, but at the same time it's for small groups difficult to survive or to conserve their customs. (Solias, personal communication, January 2006).

Mr. Solias mentioned economic aspects of globalization as well, specifically the pros and cons of NAFTA. He stated the following,

We talk about the free trade agreement between Canada, Mexico, and the United States. We discuss, for example, that on the one hand, for the consumer we have more options. We have better prices. But on the other hand, if I am a producer perhaps I have some new opportunities, but also I have now more [competition]. (Solias, personal communication, January 2006).

And finally, Mr. Solias explained that his course also analyzes international institutions such as the United Nations, the Red Cross, the International Monetary Fund, the World Trade Organization and the World Bank.

Mr. Daily also stated that his history course covers in-depth the United Nations and its predecessor the League of Nations. He said that when discussing the United Nations, his students focus on the war in Iraq and that several of them are “very much opposed to George Bush (Daily, personal communication, January 2006).” Mr. Daily also explained that information he has given the students pertaining to globalization is from an economic standpoint. As an example, he talked about U.S. corporations changing local cultures worldwide.

We’ve talked about in France how they’ve taken steps to make sure that French culture is asserted over other cultures. . . . And then about how globalization – American companies going in there and in some cases changing a little bit about the cultures that are there, and how people are resistant to that.

And finally, according to Mr. Daily as well as five IB students from Amarillo High, the perceptions of the students not only are influenced by the history courses but also by the IB Theory of Knowledge course, which in Mr. Daily’s words, “really challenges them on how they learn something.”

IB and student identity

Although the Theory of Knowledge course and the IB history courses enhance the students’ international understanding, the IB student participants did not totally identify themselves as global citizens as feared by certain critics of the IB. Their national identities are still very much in tact. As Walker (2004) claimed, IB programs “are not intended to destroy the students’ native cultures and values but to help students lift their sights beyond their own borders” (p. 30). I believe this is just what the IB students participating in my research demonstrated and what many purported to be a remarkable

benefit to studying the IB: the ability to critically analyze the world and question everything they are taught.

RECOMMENDATIONS FOR FUTURE RESEARCH

As an exploratory study, this dissertation aimed to achieve an initial understanding of IB students' perceptions of globalization; therefore, more extensive research is needed pertaining to how students understand the 21st Century world in which they live. Recommendations for such research entail the following:

1. To gain a deeper understanding of the cultural and contextual similarities and differences of how IB students from Mexico and the U.S. perceive the world today, further research should be targeted at a greater number of IB students across various regions of the U.S. and Mexico.
2. Furthermore, to gain an even broader understanding of the world-views of modern-day students in general compared to those educated in International Baccalaureate programs, both IB and non-IB students should be included in such research. Such a study could include a comparative approach between mainstream students in the United States and Mexico or other countries around the globe.
3. Pertaining solely to U.S. education, research of a greater number of U.S. students (both IB and non-IB) pertaining to their views on the U.S.-led war on terror and the war in Iraq should be undertaken to predict future political trends of the U.S. and indirectly of the world. In addition, such research of both IB and non-IB students might illuminate whether or not IB education in the U.S. is closely aligned with "peace education" and promotion of a "global

world order.” Certain opposing groups might find such research valuable in deciding whether or not to support the rapidly growing number of IB programs in the U.S.

4. Next, further research should be conducted on the ways that globalization is continuing to impact educational systems, policies, and practices worldwide. Such research should investigate the implication of culture loss on education. Studies might focus on which populations primarily experience such loss and the nature of the loss. In addition, research should aim to gain an understanding of education’s role in both contributing to students’ feelings of culture loss as well as how educators and curriculum should grapple with notions of this loss among students.
5. And finally, research pertaining to globalization’s impact on educational systems, policies, and practices worldwide also should include the connection between democracy and neoliberal policies both in the developed and developing world and continue to debate the neoliberal model’s application to education in the form of privatization and decentralization.

RECOMMENDATIONS FOR FUTURE PRACTICE

1. On a similar note, as a recommendation for future practice in education and specifically in IB education (which focuses on critical thinking and understanding of different ways of viewing the world), U.S. students should be presented with material that questions whether or not the capitalistic, neoliberal model we so easily connect with a democratic form of governance is indeed one in the same. If democracy can be defined by the promotion of

freedom and equality for all, should it not entail social services that aim to provide citizenry with “freedom” from poverty and, as Olssen (2004) states, “equality of resources and capabilities” (p. 250) including equal access to education? Or do neoliberal policies which “promote notions of open markets, free trade, [and] reduction of the public sector. . . .” (Morrow & Torres, 2003, p. 97) “inevitably redound to the benefit of all (Arnove et al., 2003, p. 324)?”

2. Furthermore, U.S. students should be able to think critically about the application and effects of a capitalistic, free trade system on the U.S. and other countries, especially in developing nations such as our bordering neighbor Mexico.
3. And most importantly, U.S. students should be able to think critically about issues pertaining to the relationship between Mexico and the U.S. In concert with Lara-Alecio (personal communication, October 11, 2006), U.S. citizens have the “social responsibility” to understand Mexico and Latin America. “At no other time in the history of the United States has immigration, both legal and illegal, so impacted the nation’s schools and its economy” (Lara-Alecio & Irby, 2006, p. 2). In light of the astounding flow of immigration to the U.S. from Mexico and other Latin American countries, U.S. citizens should be well educated about the nation’s newest arrivals.

FINAL COMMENTS AND IMPACT OF RESEARCH

Designed to address a lack of research that specifically examines how students themselves perceive globalization, the conclusions of this dissertation will add to the

literature on globalization, international education, and global education and is suited for subsequent inquiry targeted at a larger population from which more generalizable conclusions may be generated.

Also designed in response to a dramatic increase in educating 21st century youth with international understanding and global perspectives, educational practitioners called to such pursuits also may benefit from this dissertation research. Although the small, purposive sampling of participants in this study renders a more in-depth comprehension of the perceptions of *specific* IB students, this research will provide IB and non-IB educators alike with insight into possible ways in which their own students perceive the world, their place within the world, and the place of others in the world system. Furthermore, as interpretive research not only involves the researcher's interpretations of the data but also those of the reader as well, this dissertation may arouse educators' cognizance of personal, cultural, and national biases toward what educating youth with an "international understanding" should entail. Significantly, for practitioners of international and global education, this research will partake in the never-ending quest for cross-cultural and international understanding distinctively relevant to both divergent and parallel worldviews of students across cultural and national boundaries.

And finally, for our Mexican and U.S. youth: It is my personal desire that this exposition of students' thoughts, concerns, and hopes for the world will contribute to the greatly needed dialogue between the future workers, business men and women, educators, and leaders of our interconnected, yet "distant," homelands. As coined by Alan Riding (1985) by the title of his book: *we are Vecinos Distantes*, "Distant Neighbors." The conversation must live on, and indeed it can commence with one U.S.

researcher trying to interpret and share the worldviews of dominance and loss belonging to five Mexican students and ten U.S. students studying the International Baccalaureate Diploma Programme in Toluca, Estado de México, México and Amarillo, Texas, U.S.A.

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